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# THE QURÁN.

## CHAPTER XIV.

ENTITLED SURAT AL IBRAHÍM (ABRAHAM).

*Revealed at Makkah.*

### INTRODUCTION.

According to the commentators, the title of this chapter is due to the mention of the Patriarch Abraham in ver. 38. Like most of the Makkan chapters, this one relates entirely to the controversy between Muhammad and the unbelieving Quraish. In it the infidels are warned by the example of those who rejected the former prophets, and they are threatened with the direst punishment of hell, where they shall be ever dying without being permitted to die.

The purpose of Muhammad in relating the stories of the former prophets and of the destruction of their enemies is to impress the Quraish with the dreadful consequences of their rejection of him.

#### *Probable Date of the Revelations.*

All authorities agree that this chapter belongs to Makkah. The commentators, however, would make vers. 33 and 34 refer to the Quraish, who were disgraced at Badr, and thus relegate this passage to Madína. There is, however, no good reason for such an interpretation of this passage. See notes there.

Aside from the general spirit of the revelations in this chapter, we have as data for fixing their date the statements of vers. 16 and

47, which allude to the purpose of the Quraish to expel Muhammad and his followers from Makkah.

This would fix the date of the chapter very near the Hijra; with which the spirit of the Prophet's teaching here very well agrees.

*Principal Subjects.*


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IN THE NAME OF THE MOST MERCIFUL GOD.

R $\frac{1}{13}$. ‖ (1) A. L. R. *This* book have we sent down unto thee, that thou mayest lead men forth from darkness into light, by the permission of their LORD, into the glorious and laudable way. (2) GOD *is he* unto whom *belongeth* whatsoever is in heaven and on earth: and woe be to the infidels, because a grievous punishment *waiteth them;* (3) who love the present life above that which is to come, and turn *men* aside from the way of GOD, and seek to render it crooked: these are in an error far distant *from the truth.* (4) We have sent no apostle but with the language of his people, that he might declare *their duty* plainly unto them; for GOD causeth to err whom he pleaseth, and directeth whom he pleaseth; and he is the mighty, the wise. (5) We formerly sent Moses with our signs, *and commanded him, saying,* Lead forth thy people from darkness into light, and remind them of the favours of God: verily therein *are* signs unto every patient *and* grateful person. (6) And *call to mind* when Moses said unto his people, Remember the favour of GOD towards you,

---

(1) *A. L. R.* See Prelim. Disc., pp. 100–102.

*The glorious and laudable way.* Rodwell's translation, "Into the path of the mighty, the glorious—of God," is better than that of the text.

(4) *The language of his people.* "That so they might not only perfectly and readily understand those revelations themselves, but might also be able to translate and interpret them unto others."—*Sale, Baidhâwi.*

The logical inference from statements like this is that Muhammad regarded himself as merely the prophet of the Arabs. This verse also justifies the translation of the Qurán from the Arabic.

*God causeth to err.* God is here certainly made the author of sin. The *Tafsîr-i-Raufi* says, "Causing to err and directing aright are the load of his wisdom;" hence the clause, "and he is mighty and wise."

(5) *Moses.* See note in chap. vii. 104.

*The favours of God.* "Literally, '*the days of* GOD;' which may also be translated, *the battles of* God (the Arabs using the word *day* to signify a remarkable engagement, as the Italians do *giornata*, and the French *journée*), or his wonderful acts manifested in the various success of former nations in their wars."—*Sale, Baidhâwi.*

when he delivered you from the people of Pharaoh: they grievously oppressed you; and they slew your male children, but let your females live: therein was a great trial from your LORD.

SULS. R $1\frac{2}{4}$. ‖ (7) And when your LORD declared *by the mouth of Moses, saying,* If ye be thankful, I will surely increase *my favours towards* you; but if ye be ungrateful, verily my punishment *shall be* severe. (8) And Moses said, If ye be ungrateful, and all who are in the earth *likewise;* verily GOD needeth not *your thanks, though* he deserveth the highest praise. (9) Hath not the history of *the nations* your predecessors reached you, *namely,* of the people of Noah, and of Ád, and of Thamúd, (10) and of those who succeeded them; whose *number* none knoweth except GOD? Their apostles came unto them with evident *miracles;* but they clapped their hands to their mouths *out of indignation,* and said, We do not believe *the message* with which ye *pretend to* be sent; and we are in a doubt concerning the *religion* to which ye invite us, *as justly to be* suspected. (11) Their apostles answered, Is there any doubt concerning GOD, the creator of heaven and earth? He inviteth you *to the true faith,* that he may forgive you *part* of your sins, and may respite *your punishment by granting*

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(6) *Your females.* See note on chap. vii. 128.

(7) In this and the following verses Moses is made to figure in Egypt as did Muhammad in Arabia. See notes on chaps. xi. 32, 36, and xii. 102.

(9) *Noah, Ád, and Thamúd.* See notes on chap. vii. 60, 66, and 74.

(10) *Whose number.* The whole number of prophets, according to Muslim tradition, is 144,000; some say 244,000. They only know the names of half a hundred!

*Evident miracles.* This is what the Quraish and Jews demanded of Muhammad; but, saving the "signs of the Qurán," none were ever given them. Note that all the prophets are declared to have been rejected for the same reason that Muhammad was.

*We are in a doubt, &c.* See note on chap. xi. 62.

(11) *Part of your sins.* "That is, such of them as were committed directly against God, which are immediately cancelled by faith or embracing Islám, but not the crimes of injustice and oppression, which were committed against man; for to obtain remission of these

*you space to repent*, until an appointed time. (12) They answered, Ye are but men, like unto us: ye seek to turn us aside from *the gods* which our fathers worshipped: wherefore bring us an evident demonstration *by some miracle that ye speak truth.* (13) Their apostles replied unto them, We are no other than men like unto you; but GOD is bountiful unto such of his servants as he pleaseth: and it is not in our *power* to give you a miraculous demonstration *of our mission*, (14) unless by the permission of GOD; in GOD therefore let the faithful trust. (15) And what *excuse* have we *to allege*, that we should not put our trust in GOD, since he hath directed us our paths? Wherefore we will certainly suffer with patience the *persecutions* wherewith ye shall afflict us: in GOD therefore let those put their confidence who *seek in whom to* put their trust.

|| (16) And those who believed not said unto their apostles, We will surely expel you out of our land; or ye shall return unto our religion. And their LORD spake unto them by revelation, *saying*, We will surely destroy the wicked doers; (17) and we will cause you to dwell in the earth after them. This *shall be granted* unto him who shall dread *the appearance at* my tribunal, and shall fear my threatening. (18) And they asked assistance *of* R $\frac{3}{15}$.

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last, besides faith, repentance and restitution, according to a man's ability, are also necessary."—*Sale, Baidhâwi.*

(13) *It is not in our power, &c.* Three things are noteworthy here: (1) Muhammad's picturing the former prophets in the colours in which he figured himself (see above on ver. 7); and (2) his inability to point to any miracle actually wrought by himself. The language here ascribed to other prophets was undoubtedly his own, but see on chap. xiii. 8; (3) the facts of Scripture are contradicted.

(16) *We will surely expel, &c.* This passage points to the persecution of Muhammad and his followers on the eve of the Hijra. This, however, was the experience of all other apostles.

(18) *They asked assistance.* "The commentators are uncertain whether these were the prophets who begged assistance against their enemies, or the infidels who called for God's decision between themselves and them, or both. And some suppose this verse has no connection with the preceding, but is spoken of the people of Makkah, who begged rain in a great drought with which they were afflicted at the prayer of their Prophet, but could not obtain it."—*Sale, Baidhâwi.*

*God*, and every rebellious perverse person failed of success. (19) Hell *lieth unseen* before him, and he shall have filthy water given him to drink: (20) he shall sup it up by little and little, and he shall not easily let it pass his throat *because of its nauseousness;* death also shall come upon him from every quarter, yet he shall not die; and before him *shall there stand prepared* a grievous torment. (21) *This is* the likeness of those who believe not in their LORD. Their works are as ashes, which the wind violently scattereth in a stormy day: they shall not be able to *obtain* any *solid advantage* from that which they have wrought. This is an error most distant *from truth.* (22) Dost thou not see that GOD hath created the heavens and the earth in wisdom? If he please he can destroy you, and produce a new creature *in your stead:* (23) neither will this be difficult with GOD. (24) And they shall all come forth into *the presence of* GOD *at the last day:* and the weak among them shall say unto those who behaved themselves arrogantly, Verily we were your followers *on earth;* will ye not therefore avert from us *some part* of the divine vengeance? (25) They *shall answer*, If GOD had directed us *aright, we had certainly directed you.* It is

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(19) *Filthy water.* "Which will issue from the bodies of the damned, mixed with purulent matter and blood."—*Sale.*

(20) *He shall not die. Tafsír-i-Raufi*, on the authority of the *Aín-ul-Máaní*, says the souls of the damned will stick in their throats; they will neither come out, that they may die, nor will they return into their bodies, that they may live.

It would seem that the ordinary opinion among Muslims is that suffering must be corporeal. The soul can only suffer *in the body*, hence the suffering of the grave and changing of the skins of the damned in hell in order to perpetuate their torment. See chap. iv. 54. As with the sufferings of the lost, so with the joys of the saved: they are all carnal. See note on chap. iii. 15.

(24) *The weak . . . shall say, &c., i.e.*, "the more simple and inferior people shall say to their teachers and princes, who seduced them to idolatry and confirmed them in their obstinate infidelity." —*Sale.*

(25) *If God had directed, &c.* "That is, we made the same choice for you as we did for ourselves; and had not God permitted us to fall into error, we had not seduced you."—*Sale.*

See above on ver. 4.

equal unto us whether we bear *our torments* impatiently, or whether we endure *them* with patience: *for* we have no way to escape.

|| (26) And Satan shall say after judgment shall have been given, Verily God promised you a promise of truth: and I *also* made you a promise; but I deceived you. Yet I had not any power over you *to compel you;* (27) but I called you only, and ye answered me: wherefore accuse not me, but accuse yourselves. I cannot assist you; neither can ye assist me. Verily I do *now* renounce your having associated me *with God* heretofore. A grievous punishment is *prepared* for the unjust. (28) But they who shall have believed and wrought righteousness shall be introduced into gardens, wherein rivers flow; they shall remain therein *for ever* by the permission of their LORD; and their salutation therein *shall be*, Peace! (29) Dost thou not see how GOD putteth forth a parable; *representing* a good word as a good tree, whose root is firmly fixed *in the earth*, and whose branches *reach* unto heaven; R 4 16

(26) *I had not any power, &c.* Here the sin of unbelievers is ascribed to their own free-will, which hardly agrees with vers. 4 and 25 above.

(27) *Accuse me not, &c.* "Lay not the blame on my temptations, but blame your own folly in obeying and trusting to me, who had openly professed myself your irreconcilable enemy."—*Sale.*

*Having associated me with God.* "Or I do now declare myself clear of your having obeyed me preferably to God, and worshipped idols at my instigation. Or the words may be translated, *I believed not heretofore in that Being with whom ye did associate me;* intimating his first disobedience in refusing to worship Adam at God's command."—*Sale, Baidhâwi.*

(28) *Peace.* See note on chap. x. 10.

(29) *A parable.* The parables of Muhammad are in very striking contrast with those of our Lord. Nothing points more decidedly to the human authorship of the Qurán than the imperfection and commonplace of its parables.

*A good word.* "What is particularly intended in this passage by the *good word* and the *evil word*, the expositors differ about. But the first seems to mean the profession of God's unity, the inviting others to the true religion, or the Qurán itself; and the latter, the acknowledging a plurality of gods, the seducing of others to idolatry, or the obstinate opposition to God's prophets."—*Sale, Baidhâwi, Jalâluddîn.*

(30) which bringeth forth its fruit in all seasons, by the will of its LORD ? GOD propoundeth parables unto men that they may be instructed. (31) And the likeness of an evil word is as an evil tree, which is torn up from the face of the earth, and hath no stability. (32) GOD shall confirm them who believe, by the steadfast word *of faith, both* in this life and in that which is to come: but GOD shall lead the wicked into error; for GOD doth that which he pleaseth.

R $\frac{5}{17}$ (33) Hast thou not considered those who have changed the grace of GOD to infidelity, and cause their people to descend into the house of perdition, *namely, into* hell? (34) They shall be thrown to burn therein; and an unhappy dwelling *shall it be.* (35) They also set up idols as copartners with GOD, that they might cause *men* to

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(31) *An evil word.* See on ver. 29.

(32) *That which is to come.* "Jaláluddín supposes the sepulchre to be here understood; in which place, when the true believers come to be examined by the two angels concerning their faith, they will answer properly and without hesitation; which the infidels will not be able to do."—*Sale.*

See also Prelim. Disc., p. 127.

(33) *Those who have changed, &c.* "That is, who requite his favours with disobedience and incredulity; or whose ingratitude obliged God to deprive them of the blessings he had bestowed on them, as he did the Makkans, who, though God had placed them in the sacred territory, and given them the custody of the Kaabah, and abundant provision of all necessaries and conveniences of life, and had also honoured them by the mission of Muhammad, yet in return for all this, became obstinate unbelievers and persecuted his apostles; for which they were not only punished by a famine of seven years, but also by the loss and disgrace they sustained at Badr; so that they who had before been celebrated for their prosperity were now stripped of that, and become conspicuous only for their infidelity. If this be the drift of the passage, it could not have been revealed at Makkah, as the rest of the chapter is agreed to be; wherefore some suppose this verse and the next to have been revealed at Madína.—*Sale.*

This interpretation, however, is merely an *application* of the verse to the people of Makkah by the commentators, and therefore predicates nothing as to its Madína origin. The persons intended in the text were the followers of former prophets, and the passage contains a threat of judgment against the Quraish. Comp. vers. 7 and 8 above.

stray from his path. Say *unto them,* Enjoy *the pleasures of this life for a time;* but your departure *hence* shall be into *hell*-fire. Speak unto my servants who have believed, that they may be assiduous at prayer, and give alms out of that which we have bestowed on them, *both* privately and in public; (36) before the day cometh, wherein there shall be no buying nor selling, neither any friendship. (37) It is GOD who hath created the heavens and the earth; and causeth water to descend from heaven, and by means thereof produceth fruits for your sustenance: and by his command he obligeth the ships to sail in the sea for your service; and he also forceth the rivers to supply your uses: he likewise compelleth the sun and the moon, which diligently perform their courses, to serve you; and hath subjected the day and the night to your service. He giveth you of everything which ye ask him; and if ye *attempt to* reckon up the favours of GOD, ye shall not be able to compute the same. Surely man is unjust *and* ungrateful.

|| (38) *Remember* when Abraham said, O LORD, make this land *a place* of security; and grant that I and my children may avoid the worship of idols; (39) for they, O LORD, have seduced a great number of men. Whoever therefore shall follow me, he *shall be* of me; and whosoever shall disobey me, verily thou *wilt be* gracious *and* R $\frac{6}{18}$.

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(37) *Obligeth.* "The word used here and in the following passages is *sakhkhara,* which signifies *forcibly to press into any service.*"—*Sale.*
See note on chap. ii. 165.

(38) *This land,* viz., Makkah and its territory. See Prelim. Disc., p. 42.

*Grant that I and my children, &c.* "This prayer, it seems, was not heard as to all his posterity, particularly as to the descendants of Ismaíl; though some pretend that these latter did not worship images, but only paid a superstitious veneration to certain stones, which they set up and compassed, as representations of the Kaabah." —*Sale, Baidháwi.*
See also Prelim. Disc., p. 43.

(39) *Thou wilt be gracious.* "That is, by disposing him to repentance. But Jaláluddín supposes these words were spoken by Abraham before he knew that God would not pardon idolatry."

merciful. (40) O LORD, I have caused *some* of my offspring to settle in an unfruitful valley, near thy holy house, O LORD, that they may be constant at prayer. Grant, therefore, that the hearts of some men may be affected with kindness toward them; and do thou bestow on them *all sorts* of fruits, that they may give thanks. (41) O LORD, thou knowest whatsoever we conceal, and whatsoever we publish; for nothing is hidden from GOD, either on earth or in heaven. Praise be unto GOD, who hath given me in my old age Ismaíl and Isaac; for my LORD is the hearer of supplication. (42) O LORD, grant that I may be an observer of prayer, and *a part* of my posterity *also*, O LORD, and receive my supplication. O

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The *Tafsír-i-Raufi* excepts idolatry as a sin which would not be pardoned, paraphrasing thus:—"Whosoever shall disobey me, *excepting in the matter of idolatry*, verily thou," &c. To such straits are the commentators carried by their idea as to the sin of idolatry. The sin alluded to here is idolatry, or that in particular if others be alluded to.

(40) *Some of my offspring, i.e.*, "Ismaíl and his posterity. The Muhammadans say that Hagar, his mother, belonged to Sarah, who gave her to Abraham; and that, on her bearing him this son, Sarah became so jealous of her that she prevailed on her husband to turn them both out of doors; whereupon he sent them to the territory of Makkah, where God caused the fountain of Zamzam to spring forth for their relief, in consideration of which the Jorhamites, who were the masters of the country, permitted them to settle among them."—*Sale, Jalāluddín, &c.*

*The hearts of some.* "Had he said the hearts of men absolutely, the Persians and the Romans would also have treated them as friends, and both the Jews and Christians would have made their pilgrimages to Makkah."—*Sale, Baidháwi, Jalāluddín.*

*All sorts of fruits.* "This part of the prayer was granted; Makkah being so plentifully supplied, that the fruits of spring, summer, and autumn are to be found there at one and the same time."—*Sale, Baidháwi, &c.*

(41) *Ismaíl and Isaac.* I have taken the liberty to correct the text of Sale here, which had "Israel and Isaac," the error having evidently crept in through the printers. Muhammad does not seem to have known of the sons of Keturah.

(42) *My posterity.* The italics inserted in the text here, in accordance with Muslim interpretation, are certainly not wanted, as is evident by comparing ver. 38.

LORD, forgive me, and my parents, and the faithful, on the day whereon an account shall be taken.

R 7 19. ‖ (43) Think not, *O Prophet,* that GOD *is* regardless of what the ungodly do. He only deferreth their *punishment* unto the day whereon *men's* eyes shall be fixed: (44) they shall hasten forward, *at the voice of the angel calling to judgment,* and shall lift up their heads; they shall not be able to turn their sight *from the object whereon it shall be fixed,* and their hearts shall be void *of sense through excessive terror.* Wherefore do thou threaten men with the day *whereon their* punishment shall be inflicted on them, (45) and *whereon* those who have acted unjustly shall say, O LORD, give us respite unto a term near at hand, (46) *and* we will obey thy call, and we will follow *thy* apostles? *But it shall be answered unto them,* Did you not swear heretofore that no reverse should befall you? (47) yet ye dwelt in the dwellings of those who had treated their own souls unjustly; and it appeared plainly unto you how we had dealt with them; and we propounded *their destruction as* examples unto you. They employ their utmost subtlety *to oppose the truth;* but their subtlety

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*Forgive me.* This passage proves that Abraham was a sinner as well as his parents, and furnishes an argument from the Qurán itself against the claim of Muslims that all the prophets were sinless.

*And my parents.* "Abraham put up this petition to God before he knew that his parents were the enemies of God. Some suppose his mother was a true believer, and therefore read it in the singular, *and my father.* Others fancy that by his *parents* the Patriarch here means Adam and Eve.—*Sale, Baidháwí, and Jaláluddín.*

See also notes on chap. ix. 114.

(46) *That no reverse, &c.* "That is, that ye should not taste of death, but continue in this world for ever; or that ye should not after death be raised to judgment."—*Sale, Jaláluddín, Zamakhsharí.*

(47) *The dwellings of those, &c., i.e.,* of Noah, Ád, and Thamúd, &c. See above, ver. 9.

*It appeared plainly, &c.* "Not only by the histories of those people revealed in the Qurán, but also by the monuments remaining of them (as the houses of the Thamúdites), and the traditions preserved among you of the terrible judgments which befell them."

*They employ . . . subtlety.* Rodwell translates, "plotted their plots." The passage probably refers to the plotting of the Quraish

*is apparent* unto GOD, *who is able to frustrate their designs;* although their subtlety were *so great* that the mountains might be moved thereby. (48) Think not, therefore, *O prophet,* that GOD will be contrary to his promise *of assistance made* unto his apostles; for GOD *is* mighty, able to avenge. (49) The day *will come when* the earth shall be changed into another earth, and the heavens *into other heavens;* and men shall come forth *from their graves to appear* before the only, the mighty GOD. (50) And thou shalt see the wicked on that day bound together in fetters: (51) their inner garments shall be of pitch, and fire shall cover their faces; that GOD may reward every soul according to what it shall have deserved; for GOD is swift in taking an account. (52) This is a sufficient admonition unto men, that they may be warned thereby, and that they may know that there is but one GOD; and that those who are endued with understanding may consider.

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to expel Muhammad and his followers from Makkah. See note on chap. xiii. 42.

(49) *Another earth, &c.* "This the Muhammadans suppose will come to pass at the last day; the earth becoming white and even, or, as some will have it, of silver, and the heavens of gold."—*Sale, Baidhâwi, Jalâluddîn, &c.*

See also Prelim. Disc., p. 140.

# CHAPTER XV.

## ENTITLED SURAT AL HAJR.

*Revealed at Makkah.*

## INTRODUCTION.

This chapter differs little from the two preceding it. The only passage of peculiar importance is that contained in vers. 94–96, which Sprenger (Life of Moh., p. 177) thinks should be referred to Muhammad's first public preaching at Makkah. This view, however, is quite untenable, as will be seen a little farther on.

As usual, the Quraish are warned against idolatry. The signs of God's power, wisdom, and goodness as seen in Nature are held up before them ; and, finally, they are threatened with the judgments of God which fell upon those who rejected the former prophets. On the other hand, the Prophet is exhorted to proclaim his message boldly and to put his trust in God.

### *Probable Date of the Revelations.*

On the ground of Ibn Hishám's statements, some would assign this chapter to the fourth year of Muhammad's ministry. But this opinion, though adopted by Sprenger, and apparently by Rodwell, is held by Noeldeke to be untenable. His reasons may be briefly stated thus : (1) Ibn Hishám, who in one place attributes vers. 94–96 to Muhammad's early preaching, gives in another place (272) a better explanation of those verses. (2) These verses are closely connected with others treating of the adversaries and persecutions of Muhammad, which circumstance points to a later date ; and (3) The style of this passage differs from that of the earlier chapters, besides certain phrases and expressions, *e.g.*, المشركين and فسبح بحمد, which never occur in the chapters of the earlier period. It is, therefore, more rational to assign this chapter to the later years of Muhammad's ministry at Makkah.

*Principal Subjects.*


| | VERSES |
|---|---|
| Unbelievers will one day wish themselves Muslims | 1–3 |
| Every nation has its day of grace | 4, 5 |
| Muhammad charged with demoniacal possession | 6 |
| The unbelievers say a true prophet would have come with a company of angels | 7 |
| Angels are not sent to gratify curiosity, but to minister judgment | 8 |
| God the author and preserver of the Qurán | 9 |
| The former prophets were laughed to scorn | 10, 11 |
| The scoffing Quraish judicially blinded | 12–15 |
| God declares his glory in the heaven and the earth | 16–20 |
| He is active in every part of Nature | 21, 22 |
| He is the God of life, death, and judgment | 23–25 |
| Men created of clay—the genii of fire | 26–29 |
| Iblís among the angels refuses to worship Adam | 29–33 |
| He is cursed and respited until the judgment | 34–38 |
| Satan declares to God his purpose to seduce men | 39, 40 |
| The elect are safe from Satan's power | 41, 42 |
| The seven gates of hell will receive Satan's followers | 43, 44 |
| Paradise joys in store for true believers | 45–50 |
| The story of Abraham and Lot | 51–77 |
| The unbelieving Midianites are destroyed | 78, 79 |
| The scoffing inhabitants of Al Hajr reject their prophets though accompanied with miracles | 80, 81 |
| Rock-hewn houses fail to save them | 82–84 |
| The heaven and earth created in righteousness | 85, 86 |
| Command to repeat the seven verses | 87 |
| Muhammad not to envy the prosperity of infidels | 88–90 |
| The enemies of God will surely be punished | 91–93 |
| Muhammad commanded to preach boldly | 94–96 |
| He is exhorted to praise and serve God until death | 97–99 |


IN THE NAME OF THE MOST MERCIFUL GOD.

R ½. ‖ (1) A. L. R. These are the signs of the book, and of the perspicuous Qurán.

(1) *A. L. R.* See Prelim. Disc., pp. 100–102.

*The signs.* This expression, so often recurring in the Qurán, seems to be used particularly of the various portions or verses of the Qurán. Observe, however, that the words *book* and *Qurán* are used to designate a complete volume.

FOURTEENTH SIPARA.

‖ (2) The time may come when the unbelievers shall wish that they had been Muslims. (3) Suffer them to eat, and to enjoy themselves *in this world;* and let hope entertain them, but they shall hereafter know *their folly.* (4) We have not destroyed any city, but a fixed term *of repentance was* appointed them. (5) No nation shall be *punished* before their time *shall be come;* neither shall they be respited *after.* (6) *The Makkans* say, O thou to whom the admonition hath been sent down, thou art certainly possessed with a devil: (7) wouldest thou not have come unto us with *an attendance of* angels if thou hadst spoken truth? (8) *Answer,* We send not down the angels unless on a just occasion; nor should they be then respited any longer. (9) We have surely sent down the Qurán, and we will certainly preserve the same *from corruption.* (10) We have heretofore sent *apostles* before thee among

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(2) *The time may come, &c., i.e.,* "when they shall see the success and prosperity of the true believers, or when they shall come to die, or at the resurrection."—*Sale.*

Rodwell's translation agrees with the Urdu, which makes the passage read, "Many a time will the infidels wish," &c.

(4) *A fixed term.* See notes on chap. x. 50.

(6) *The admonition, i.e.,* "the revelations which compose the Qurán."—*Sale.*

*Possessed with a devil.* Literally, a *jinn,* or genius. This opinion was no doubt based upon the epileptic fits to which Muhammad was subject.

(8) *Unless on a just occasion.* "When the divine wisdom shall judge it proper to use their ministry, as in bearing his revelations to the prophets, and the executing his sentence on wicked people; but not to humour you with their appearance in visible shapes, which, should your demand be complied with, would only increase your confusion, and bring God's vengeance on you the sooner."—*Sale.*

The latter part of the verse carries with it the idea that angels are only sent when judgment is determined upon the unbelievers.

(9) *We will certainly preserve the same.* The word translated *Qurán* in the text is *Dhikr,* and is translated in the Urdu *instruction,* by Rodwell *warning,* and by Palgrave *reminder.* The Persian translator and Abdul Qádir agree with Sale in translating it *Qurán,* which is certainly intended. The commentators understand the passage to teach that God will not permit his Qurán to be corrupted or changed. But this seems to me to be very far fetched. A better meaning,

the ancient sects: (11) and there came no apostle unto them, but they laughed him to scorn. (12) In the same manner will we put it into the hearts of the wicked *Makkans to scoff at their prophet:* (13) they shall not believe on him; and the sentence of the nations of old hath been executed heretofore. (14) If we should open a gate in the heaven above them, and they should ascend thereto all the day long, (15) they should rather say, Our eyes are only dazzled; or rather, we are a people deluded by enchantments.

R $\frac{2}{2}$. || (16) We have placed *the twelve* signs in the heaven, and have set them out *in various figures,* for *the observation of* spectators: (17) and we guard them from every devil driven away with stones, (18) except him who listeneth by stealth, at whom a visible flame is darted. (19) We

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guaranteed by what follows, is that God will preserve the warning and threatening of this book from failure to come to pass.

Considering the doctrine of abrogation taught in chaps. ii. 105 and xvi. 103, and the various readings of the earliest manuscripts requiring the recension of Othmán, not to mention the variations in the various copies now used among Muslims, the commentators could hardly prove their interpretation by reference to the facts. See also notes on chaps. vi. 115 and xi. 2, and Prelim. Disc., pp. 122–124.

(12) *In the same manner.* Here again Muhammad first represents the former prophets as being in the same circumstances and suffering the same kind of opposition and persecution as himself, and, secondly, he puts into the mouth of God a prophecy concerning himself which represented the exact treatment he was at the time enduring.

(13) *They shall not believe on him.* Most of them, however, did believe on him. The passage marks the period when Muhammad despaired of the people of Makkah.

(14) *They should ascend, i.e.,* "the incredulous Makkans themselves; or, as others rather think, the angels in visible forms."—*Sale.*

(17) *We guard them from every devil.* "For the Muhammadans imagine that the devils endeavour to ascend to the constellations, to pry into the actions and overhear the discourse of the inhabitants of heaven, and to tempt them. They also pretend that these evil spirits had the liberty of entering any of the heavens till the birth of Jesus, when they were excluded three of them; but that on the birth of Muhammad they were forbidden the other four."—*Sale.*

*Driven away with stones.* See note on chap. iii. 36.

(18) *A visible flame is darted.* "For when a star seems to fall or shoot, the Muhammadans suppose the angels, who keep guard in

have also spread forth the earth, and thrown thereon stable *mountains*, and we have caused every kind of *vegetable* to spring forth in the same, according to a determinate weight: (20) and we have provided therein necessaries of life for you, and for him whom ye do not sustain. (21) There is no one thing but the storehouses thereof are in our hands; and we distribute not the same *otherwise* than in a determinate measure. (22) We also send the winds driving the pregnant clouds, and we send down from heaven water, whereof we give you to drink, and which ye keep not in store. (23) Verily we give life, and we put to death: and we are the heirs *of all things*. (24) We know those among you who go before; and we know those who stay behind. (25) And thy LORD shall gather

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the constellations, dart them at the devils who approach too near." —*Sale*.

The Qurán is responsible for this superstition, and Muslims must believe it so long as they believe the Qurán to be the word of God.

(19) *Thrown thereon stable mountains*. It must not be imagined that the Qurán may be vindicated from the charge of astronomical and geological error on the ground that the sacred writer uses the language of men, which is necessarily imperfect. For the words of the Qurán claim to be the very words of God. God is the speaker, and the language he uses is the language of the Preserved Table, and therefore a perfect language. The earth is represented as a vast plain, and the mountains have been placed on it to balance it. See chap. xvi. 15.

(20) *Him whom ye do not sustain*, viz., "your family, servants, and slaves, whom ye wrongly imagine that ye feed yourselves: though it is God who provides for them as well as you: or, as some rather think, the animals, of whom men take no care."—*Sale*, *Baidháwi*, *Jaláluddín*.

(23) See Rodwell's note here.

*The heirs*, *i.e.*, "alone surviving when all creatures shall be dead and annihilated."—*Sale*. Muslims believe that every living thing, angels included, shall die. The last to die will be the angel of death, and the first to rise will be Israfíl, who will sound the resurrection trumpet.

(24) "What these words particularly drive at is uncertain. Some think them spoken of the different times of men's several entrance into this world, and their departure out of it; others of the respective forwardness and backwardness of Muhammad's men in battle; and a third says the passage was occasioned by the different behaviour of Muhammad's followers on seeing a very beautiful woman at prayers behind the Prophet, some of them going out of the mosque

them together *at the last day:* for he *is* knowing *and* wise.

R 3/3. ‖ (26) We created man of dried clay, of black mud, formed into shape: (27) and we had before created the devil of subtle fire. (28) And *remember* when thy LORD said unto the angels, Verily I am about to create man of dried clay, of black mud, wrought into shape; (29) when, therefore, I shall have completely formed him, and shall have breathed of my spirit into him, do ye fall down and worship him. (30) And all the angels worshipped *Adam* together, (31) except Iblís, *who* refused to be with those who worshipped *him.* (32) *And God* said *unto him,* O Iblís, what *hindered* thee from being with those who worshipped *Adam?* (33) He answered, It is not fit that I should worship man, whom thou hast created of dried clay, of black mud, wrought into shape. (34) *God* said, Get thee therefore hence: for thou shalt be driven away with stones: (35) and a curse *shall be* on thee, until the day of judgment. (36) *The devil* said, O LORD, Give me respite until the day of resurrection. (37) *God* answered, Verily thou shalt be *one* of those who are respited (38) until the day of the appointed time. (39) *The devil* replied, O LORD, because thou hast seduced me, I will surely tempt them *to disobedience* in the earth; (40) and I will seduce *such* of them *as shall be* thy chosen servants. (41) *God* said, This is the right way with me. (42) Verily *as to* my servants, thou shalt have no power over them; but *over* those only who shall be seduced, and who shall

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before her, to avoid looking on her more nearly, and others staying behind on purpose to view her."—*Sale, Baidhâwi.*

In addition to these conjectures, the *Tafsîr-i-Raufi* gives another, which is more probable than the rest: "Those who have died, or gone before to judgment, and those who live, or remain behind."

(26) See note on chap. ii. 30.

(28–40) On this passage see notes on chap. ii. 30–34, and vii. 11–19.

(41) *This is the right way,* viz., "the saving of the elect, and the utter reprobation of the wicked, according to my eternal decree."—*Sale.*

follow thee. (43) And hell is surely denounced unto them all: (44) it hath seven gates; unto every gate a distinct company of them *shall be assigned.*

|| (45) But those who fear *God shall dwell* in gardens, R 4/4.
amidst fountains. (46) *The angels shall say unto them,* Enter ye therein in peace and security, (47) and we will remove all grudges from their breasts; *they shall be as* brethren, sitting over against one another on couches; (48) weariness shall not affect them therein, neither shall they be cast out thence *for ever.* (49) Declare unto my servants that I am the gracious, the merciful *God;* (50) and that my punishment is a grievous punishment. (51) And relate unto them *the history* of Abraham's guests. (52) When they went in unto him, and said, Peace *be unto thee,* he answered, Verily we are afraid of you: (53) *and* they replied, Fear not; we bring thee the promise of a wise son. (54) He said, Do you bring me the promise *of a son* now old age hath overtaken me? what is it therefore that ye tell me? (55) They said, We have told thee the truth; be not therefore one of those who despair. (56) He answered, And who despaireth of the mercy of GOD, except those who err? (57) And he said, What is your errand, therefore, O messengers *of God?* (58) They answered, Verily we are sent to *destroy* a wicked people; (59) but *as for* the family of Lot, we will save them all, (60) ex-

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(44) *Seven gates.* See Prelim. Disc., p. 148.

(47) *Remove all grudges.* "That is, all hatred and ill-will which they bore each other in their lifetime; or, as some choose to expound it, all envy or heart-burning on account of the different degrees of honour and happiness to which the blessed will be promoted according to their respective merits."—*Sale.*

*Sitting over against, &c.* "Never turning their backs to one another, which might be construed a sign of contempt."—*Sale, Jaláluddín.*

This represents the attitude of people at a feast, which is evidently intended. In other places the faithful are represented as drinking wine and eating luscious fruits, being waited on by beautiful boys. See chap. xxxvii. 44–45, &c.

(51–77) See chap. xi. 69–82, and notes.

cept his wife; we have decreed that she shall be *one* of those who remain behind *to be destroyed with the infidels.* (61) And when the messengers came to the family of Lot, (62) he said *unto them,* Verily ye are a people *who are* unknown *to me.*

R $\frac{5}{5}$. ‖ (63) They answered, But we are come unto thee to *execute* that *sentence,* concerning which *your fellow-citizens* doubted: (64) we tell thee *a certain* truth; and we are *messengers of* veracity. (65) Therefore lead forth thy family, in some time of the night; and do thou follow behind them, and let none of you turn back; but go whither ye are commanded. (66) And we gave him this command; because the utmost remnant of those *people* was to be cut off in the morning. (67) And the inhabitants of the city came *unto Lot,* rejoicing at the news *of the arrival of some strangers.* (68) *And* he said *unto them,* Verily these are my guests: wherefore do not disgrace me *by abusing them;* (69) but fear GOD, and put me not to shame. (70) They answered, Have we not forbidden thee from *entertaining or protecting* any man? (71) *Lot* replied, These *are* my daughters: *therefore rather make use of them,* if ye *be resolved to* do *what ye purpose.* (72) As thou livest, they wander in their folly. (73) Wherefore a terrible storm from heaven assailed them at sunrise, (74) and we turned *the city* upside down: and we rained on them stones of baked clay. (75) Verily herein are signs unto *men* of sagacity: (76) and those *cities were punished,* to *point out* a right way *for men to walk in.* (77) Verily herein is a sign unto the true believers. (78) The inhabitants of the wood *near Madian* were also ungodly.

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(60) *We have decreed, &c.* The destruction of Lot's wife is here distinctly attributed to the purpose of God.

(65) *Go whither ye are commanded, i.e.,* "to Syria or into Egypt."—*Sale.*

(67) *The news,* which, says tradition, was given them by Lot's wife.

(72) "Some will have these words spoken by the angels to Lot; others, by God to Muhammad."—*Sale.*

(78) *The inhabitants of the wood.* See notes on chap. vii. 86.

(79) Wherefore we took vengeance on them. And both of them were *destroyed*, to serve as a manifest rule *for men to direct their actions by.*

|| (80) And the inhabitants of Al Hajr likewise hereto- R 6/6.
fore accused the messengers *of God* of imposture; (81) and we produced our signs unto them, but they retired afar off from the same. (82) And they hewed houses out of the mountains to secure themselves. (83) But a terrible noise from heaven assailed them in the morning; (84) neither was what they had wrought of any advantage unto them. (85) We have not created the heavens and the earth, and whatever is *contained* between them, otherwise than in justice: and the hour *of judgment* shall surely come. Wherefore, O *Muhammad*, forgive *thy people* with a gracious forgiveness. (86) Verily thy LORD is the creator *of thee and of them*, and knoweth *what is most expedient.*

|| (87) We have already brought unto thee seven *verses* RUBA.
which are *frequently to be* repeated, and the glorious Qurán.

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"To whom Shuaib was also sent, as well as to the inhabitants of Madian. Abulfeda says these people dwelt near Tabúq, and that they were not of the same tribe with Shuaib."—*Sale.*

Noëldeke shows conclusively that "the inhabitants of the wood," or rather "the inhabitants of Al Aika," and the "Midianites" are one and the same people, and not two different tribes, as the commentators say. The reasons for this opinion are: (1.) the prophet is the same—Shuaib; every people has its own prophet; (2.) the sin attributed by the Qurán to both peoples is the same—using false weights and measures (see chap. vii. 86, xi. 83, xxvi. 181); and (3.) after the name Madian has once been introduced (chap. xi. 83), the name Al Aika never again occurs. The name Madian therefore reached Muhammad from Jewish sources.

(79) *We took vengeance on them.* "Destroying them for their incredulity and disobedience by a hot suffocating wind."—*Sale, Baidháwi, &c.*

(80) *Al Hajr.* Whose inhabitants were the tribe of Thamúd. See chap. vii. 74–84, and notes. Also Prelim. Disc., p. 23.

(85) *Wherefore . . . forgive, &c.* This verse is said to be abrogated by that of the Sword, chap. ix. 5.

(87) *Seven verses.* "That is, the first chapter of the Qurán, which consists of so many verses, though some suppose the seven long chapters are here intended."—*Sale.*

See introduction to chap. ix. and Rodwell's note *in loco.*

(88) Cast not thine eyes on the *good things* which we have bestowed on several of *the unbelievers, so as to covet the same:* neither be thou grieved on their account. Behave thyself with meekness towards the true believers; (89) and say I am a public preacher. (90) *If they believe not, we will inflict a like punishment on them* as we have inflicted on the dividers, (91) who distinguished the Qurán into *different* parts, (92) for by thy LORD we will demand an account from them all (93) of that which they have wrought. (94) Wherefore publish that which thou hast been commanded, and withdraw from the idolaters. (95) We will surely take thy part against the scoffers, (96)

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(88) *Cast not thine eyes, &c.* "That is, do not envy or covet their worldly prosperity, since thou hast received, in the Qurán, a blessing, in comparison whereof all that we have bestowed on them ought to be contemned as of no value. Al Baidháwi mentions a tradition, that Muhammad meeting at Adhriat (a town of Syria) seven caravans, very richly laden, belonging to some Jews of the tribes of Quraidha and al Nadhír, his men had a great mind to plunder them, saying, that those riches would be of great service for the propagation of God's true religion. But the Prophet represented to them, by this passage, that they had no reason to repine, God having given them the *seven verses*, which were infinitely more valuable than those seven caravans."—*Sale, Baidháwi, Jaláluddín.*

Neither Muhammad nor his followers have obeyed the injunction of this verse.

(90) *The dividers.* "Some interpret the original word the *obstructors*, who hindered men from entering Makkah to visit the temple lest they should be persuaded to embrace Islám; and this, it is said, was done by ten men, who were all slain at Badr. Others translate the word, *who bound themselves by oath*, and suppose certain Thamúdites, who swore to kill Sálih by night, are here meant. But the sentence more probably relates to the Jews and Christians, who (say the Muhammadans) receive some part of the Scriptures and reject others, and also approved of some passages of the Qurán and disapproved of others, according to their prejudices; or else to the unbelieving Makkans, some of whom called the Qurán a piece of witchcraft, others flights of divination, others old stories, and others a poetical composition."—*Sale, Baidháwi, Jaláluddín.*

(94) *Wherefore publish, &c.* This is said to refer to Muhammad's venturing publicly to preach Islám in the streets of Makkah. The opinion rests upon the statements of Hishám, which, says Noëldeke, are conflicting. Even granting that Muhammad did at some early period declare he had received such an admonition, it does not follow that he never again made such a declaration.

(95) *The scoffers.* "This passage, it is said, was revealed on ac-

who associate with GOD another god; they shall surely know *their folly.* (97) And now we well know that thou art deeply concerned on account of that which they say; (98) but do thou celebrate the praise of thy LORD; and be *one* of those who worship; (99) and serve thy LORD until death shall overtake thee.

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count of five noble Quraish, whose names were Al Walíd Ibn al Mughaira, Aas Ibn Wáil, Oda Ibn Qais, al Aswad Ibn Abd Yaghúth, and al Aswad Ibn al Mutallib. These were inveterate enemies of Muhammad, continually persecuting him, and turning him into ridicule; wherefore at length Gabriel came and told him that he was commanded to take his part against them; and on the angel's making a sign towards them one after another, al Walíd, passing by some arrows, one of them hitched in his garment, and he, out of pride, not stooping to take it off, but walking forward, the head of it cut a vein in his heel, and he bled to death. Al Aas was killed with a thorn, which stuck into the sole of his foot, and caused his leg to swell to a monstrous size. Oda died with violent and perpetual sneezing. Al Aswad Ibn Abd Yaghúth ran his head against a thorny tree and killed himself, and al Aswad Ibn al Mutallib was struck blind."—*Sale, Baidháwi.*

(99) *Death*, literally, *that which is certain.*

# CHAPTER XVI.

ENTITLED SURAT AL NAHL (THE BEE).

*Revealed at Makkah.*

## INTRODUCTION.

This chapter owes its name to the mention of the bee as having received a divine revelation in ver. 70. The contents differ little from those of other Makkan chapters of the later Makkan period which admonish the unbelieving Quraish, by instruction as to the character of the true God, by reproach for ingratitude and folly, by warning and threatening. God's claim to worship and obedience is constantly supported by reference to his works in creation and providence. At the same time the ingratitude and wicked apostasy of the idolaters is exposed by reference to their acknowledgment of God in distress and trouble, and their turning away from him to the service of idols in prosperity. He points to their own disappointment and shame when daughters were born to them as a proof of their wickedness in attributing daughters to God.

This chapter throws some light upon the source from which Muhammad received his so-called inspiration. In ver. 105 he is charged with receiving assistance in writing the Qurán from some one. In his very lame reply he admits having intercourse with a foreigner, but avers that he could not have written the Qurán, which is in "the perspicuous Arabic." The commentators, on the authority of tradition, give us the names of a number of Jewish and Christian converts as being here alluded to. We may therefore agree with Muhammad that this foreigner did not *write* the Qurán, while at the same time believing that the Quraish were correct in charging him with receiving help from such a person. See notes on ver. 105.

### *Probable Date of the Revelations.*

Though some have thought the latter portion of this chapter, beginning with ver. 43, or even the whole chapter, belongs to Madína, yet all the evidence, internal as well as external, obliges us to place

it among the later Makkan Suras. Vers. 43, 111, 119, 120, and 125, however, must, according to Noëldeke, be assigned to Madína. Though Sale, guided by the commentators, assigns the last three verses of the chapter to Madína, I think Noëldeke and Weil have shown clearly that they belong to Makkah. The *application* of the passage to the case of Muhammad's oath to avenge Hamza's death is all that is required to account for the tradition that the passage was revealed after Hamza's death.

The allusion to the *famine* in vers. 113 and 114 shows that the revelations here belong to the latter part of Muhammad's mission at Makkah, while the exhortation of ver. 126 points to a time when Muhammad was not despairing of the conversion of the Quraish. The accusation of ver. 105 also points to a period some time preceding the Hijra.

*Principal Subjects.*


| | VERSES |
|---|---|
| God's judgment sure to be visited on the infidels | 1 |
| Revelation is from God by the ministry of angels | 2 |
| God the Creator, as his works testify | 3–8 |
| God the true instructor of man | 9 |
| His works in heaven, earth, and sea described | 10–14 |
| The earth made firm by the mountains | 15 |
| The stars appointed to guide man | 16 |
| God not to be compared to idols | 17 |
| God merciful and omniscient | 18, 19 |
| The character of the idols declared | 20–22 |
| Infidels reject the one true God | 23 |
| The Omniscient hates the proud | 24, 25 |
| Muhammad charged with forgery | 26 |
| The unbelievers shall be destroyed | 27, 28 |
| Idolaters will be disappointed in the resurrection | 29–31 |
| The reward of the righteous | 32–34 |
| Infidels can only look for judgment | 35, 36 |
| They lay their crimes to God's charge | 37 |
| Every nation has its own prophet | 38 |
| The dreadful end of infidelity | 38, 39 |
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| They shall be taught their error | 41 |
| God creates by a word | 42 |
| Promises to the Muhájirín | 43 |
| The patient believer will be rewarded | 44 |
| The custodians of the Scriptures to be inquired of | 45 |
| The Qurán sent to be proclaimed to the people | 46 |
| The Prophet's enemies will be punished | 47–49 |

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Idolaters are ungrateful . . . . . 56–58
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The human race dependent on God's mercy . . . 62, 63
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God not to be likened to anything . . . . . 76
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The parable of the blind man and one having sight . . 78
The affairs of the judgment-day shall be accomplished in a moment . . . . . 79
God to be obeyed because he is Creator and Preserver . 80–83
Muhammad only a public preacher . . . . . 84
Idolaters recognise God's mercy and yet deny him . . 85
Every nation has a witness against it . . . . . 86, 87
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Muhammad to have recourse to God in reading the Qurán . 100
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The Qurán sent down by the "holy spirit" . . . 104
Muhammad charged with writing the Qurán with foreign help . . . . . 105
The unbelievers shall be punished . . . . . 106, 107
Forced apostasy no offence against God . . . . 108
Wilful apostates condemned . . . . . 108–110
The Muhájirín blessed . . . . . 111
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Muhammad exhorted to adopt the religion of Abraham . 121–124
Friday to be observed instead of the Sabbath . . . 125
Infidels not to be treated harshly . . . . . 126
Patient forbearance better than vengeance . . . . 127
God is with the righteous . . . . . 128

IN THE NAME OF THE MOST MERCIFUL GOD.

R ½. ‖ (1) The sentence of God will surely come *to be executed,* wherefore do not hasten it. Praise be unto him! and far be that from him which they associate *with him!* (2) He shall cause the angels to descend with a revelation by his command, unto such of his servants as he pleaseth, *saying,* Preach that there is no GOD, except myself; therefore fear me. (3) He hath created the heavens and the earth, to *manifest his* justice: far be that from him which they associate *with him!* (4) He hath created man of seed, and *yet* behold he is a professed disputer *against the resurrection.* (5) He hath likewise created the cattle for you; from them ye have wherewith to keep yourselves warm, and *other* advantages; and of them do ye *also* eat. (6) And they are likewise a credit unto you, when ye drive them home *in the evening,* and when ye lead *them* forth to feed *in the morning;* (7) and they carry your burdens to a *distant* country, at which ye could not *otherwise* arrive, unless with *great* difficulty to yourselves; for your LORD *is* compassionate and merciful. (8) And *he hath also created* horses, and mules, and asses, that ye may ride thereon, and for an ornament *unto you;* and *he like-*

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(1) *The sentence of God.* The allusion is to the punishment threatened against the unbelieving people of Makkah, and which they constantly urged him to hasten.—*Tafsír-i-Raufi.*

(2) *With a revelation.* Rodwell translates literally, "with the Spirit." The *Tafsír-i-Raufi* says the angels when sent down to earth are always accompanied by a spirit. The idea is that as Muhammad pretended to be accompanied by Gabriel, "the holy spirit" (chap. iv. 169), so every angel had a similar spirit to communicate to him the divine will.

(4) *A professed disputer.* "The person particularly intended in this place was Ubbai Ibn Ḳhalaf, who came to Muhammad with a rotten bone and asked him whether it was possible for God to restore it to life."—*Sale, Baidháwi.*

(5) *Wherewith, &c., i.e.,* "their skins, wool, and hair, which serve you for clothing."—*Sale.*

(6) *A credit unto you.* "Being a grace to your courtyards and a credit to you in the eyes of your neighbours."—*Sale.*

*wise* created *other things* which ye know not. (9) *It appertaineth* unto GOD to instruct *men* in the *right* way, and *there is* who turneth aside from the same; but if he had pleased he would certainly have directed you all.

R 2/8. || (10) It is he who sendeth down from heaven *rain* water, whereof ye have to drink, and from which plants, whereon ye feed *your cattle, receive their nourishment.* (11) *And* by means thereof he causeth corn, and olives, and palm-trees, and grapes, and all *kinds* of fruits to spring forth for you. Surely herein is a sign *of the divine power and wisdom* unto people who consider. (12) And he hath subjected the night and the day to your service, and the sun, and the moon, and the stars, which are compelled to serve by his command. Verily herein are signs unto people of understanding. (13) And *he hath also given you dominion over* whatever he hath created for you in the earth, distinguished by its different colour. Surely herein is a sign unto people who reflect. (14) It is he who hath subjected the sea *unto you,* that ye might eat fish thereout, and take from thence ornaments for you to wear; and thou seest the ships ploughing *the waves* thereof, that ye may seek *to enrich yourselves* of his abundance *by commerce;* and that ye might give thanks. (15) And he hath thrown upon the earth *mountains* firmly

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(9) *If he had pleased, &c.* Here again the reprobation of the wicked is made to depend upon God's will. The saved escape "because God pleaseth," and the wicked are lost "because God pleaseth." These are not *directed*, and so cannot be saved. The doctrine here is decidedly fatalistic.

(12) *Verily herein are signs.* These are all signs of God's power, wisdom, kindness, and love, but not signs of Muhammad's apostleship.—*Notes on Roman Urdu Qurán.*

(13) *Different colour, i.e.,* "of every kind; the various colour of things being one of their chief distinctions."—*Sale, Baidháwi.*

(14) *Fish.* "Literally, *fresh flesh;* by which fish is meant, as being naturally more fresh, and sooner liable to corruption, than the flesh of birds and beasts. The expression is thought to have been made use of here the rather because the production of such fresh food from salt water is an instance of God's power."—*Sale, Baidháwi.*

*Ornaments,* as pearl and coral.

rooted, lest it should move with you, and *also* rivers, and paths, that ye might be directed: (16) and *he hath likewise ordained* marks *whereby men may know their way;* and they are directed by the stars. (17) *Shall God* therefore, who createth, *be* as he who createth not? Do ye not therefore consider? (18) If ye *attempt to* reckon up the favours of GOD, ye shall not *be able to* compute their number; GOD *is* surely gracious *and* merciful; (19) and GOD knoweth that which ye conceal, and that which ye publish. (20) But the *idols* which ye invoke, besides GOD, create nothing, but are themselves created. (21) *They are* dead, *and* not living; neither do they understand (22) when they shall be raised.

R 3/9. ‖ (23) Your GOD *is* one GOD. As to those who believe not in the life to come, their hearts deny *the plainest evidence,* and they proudly reject *the truth.* (24) There is no doubt but GOD knoweth that which they conceal and that which they discover. (25) Verily he loveth not the proud. (26) And when it is said unto them, What hath your LORD sent down *unto Muhammad?* they answer, Fables of ancient *times.* (27) *Thus are they given up to error,* that they may bear their own burdens without diminution on the day of resurrection, and *also a part* of the burdens of those whom they caused to err, without knowledge. *Will it* not *be an* evil *burden* which they shall bear?

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(15) *Lest it should move with you.* "The Muhammadans suppose that the earth, when first created, was smooth and equal, and thereby liable to a circular motion as well as the celestial orbs; and that the angels asking who could be able to stand on so tottering a frame, God fixed it the next morning by throwing the mountains on it." —*Sale.*

See notes on chaps. xv. 19, xxxi. 9, and lxxviii. 7.

(16) *The stars.* "Which are their guides, not only at sea, but also on land, when they travel by night through the deserts. The stars which they observe for this purpose are either the *Pleiades* or some of those near the pole."—*Sale.*

(18) See chap. xiv. 37.

(22) *I.e.,* "At what time they or their worshippers shall be raised to receive judgment."—*Sale.*

(26) *Fables.* See notes on chap. vi. 24.

R $\frac{4}{10}$. || (28) Their predecessors devised plots heretofore: but GOD came into their building, *to overthrow it* from the foundations; and the roof fell on them from above, and a punishment came upon them, from whence they did not expect. (29) Also on the day of resurrection he will cover them with shame; and will say, Where are my companions, concerning whom ye disputed? Those unto whom knowledge shall have been given shall answer, This day *shall* shame and misery *fall* upon the unbelievers. (30) They whom the angels shall cause to die, having dealt unjustly with their own souls, shall offer to make their peace *in the article of death, saying,* We have done no evil. *But the angels shall reply,* Yea; verily GOD well knoweth that which ye have wrought: (31) wherefore enter the gates of hell, therein to remain *for ever;* and miserable shall be the abode of the proud. (32) And it shall be said unto those who shall fear *God,* What hath your LORD sent down? They shall answer, Good; unto those who do right *shall be given* an excellent reward in this world; but the dwelling of the next life *shall be* better; and happy *shall be* the dwelling of the pious! (33) *namely,* gardens of eternal abode, into which they shall enter; rivers shall flow beneath the same; therein *shall* they

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(28) "Some understand this passage figuratively, of God's disappointing their wicked designs; but others suppose the words literally relate to the tower which Nimrod (whom the Muhammadans will have to be the son of Canaan, the son of Ham, and so the nephew of Cush, and not his son) built in Babel, and carried to an immense height (five thousand cubits, say some), foolishly purposing thereby to ascend to heaven, and wage war with the inhabitants of that place; but God frustrated his attempt, utterly overthrowing the tower by a violent wind and earthquake."—*Sale, Baidhâwi, Jalâluddîn, D'Herbelot, Bibl. Orient.*, Article NIMROD. The allusion may be to Judges xvi.

(29) *Those unto whom knowledge, &c.* "The prophets, and the teachers and professors of God's unity, or the angels."—*Sale.*

(30) *Shall offer to make their peace.* "Making their submission, and humbly excusing their evil actions, as proceeding from ignorance, and not from obstinacy or malice."—*Sale, Baidhâwi, Jalâluddîn.*

(33) *Gardens of eternal abode.* See note on chap. ix. 73.

enjoy whatever they wish. Thus will GOD recompense the pious. (34) Unto the righteous, whom the angels shall cause to die, they shall say, Peace be upon you; enter ye into paradise, *as a reward* for that which ye have wrought. (35) Do *the unbelievers* expect *any other* than that the angels come unto them *to part their souls from their bodies,* or that the sentence of thy LORD come *to be executed on them?* So did they act who were before them; and GOD was not unjust towards them *in that he destroyed them;* but they dealt unjustly with their own souls; (36) the evils of that which they committed reached them; and the *divine judgment* which they scoffed at fell upon them.

‖ (37) The idolaters say, If GOD had pleased, we had not worshipped anything besides him, neither *had* our fathers: neither had we forbidden anything, without him. So did they who were before them. But is the duty of the apostles *any other* than public preaching? (38) We have heretofore raised up in every nation an apostle *to admonish them, saying,* Worship GOD, and avoid Taghút. R 5/11

(34) *For that which ye have wrought.* The way of salvation is still by works. The idea of salvation by grace, in a Christian sense, or by atonement, is nowhere to be found in the Qurán. But the Qurán everywhere professes to confirm the doctrines of the former scriptures, and to purify the one true religion from the errors of idolatry. The fact, therefore, that the Qurán, instead of confirming the teachings of the former scriptures, actually contradicts them and endeavours to preach another gospel, stamps it as false and deceptive.

(37) *Neither had we forbidden, &c.* "This they spoke in a scoffing manner, justifying their idolatry and superstitious abstaining from certain cattle, by pretending, that had these things been disagreeable to God, he would not have suffered them to be practised."—*Sale.*

See notes on vi. 142–148.

*The duty of the apostles.* The duty of the apostles is not to work miracles such as the unbelievers demanded, but to preach publicly the message of God. Passages of this kind plainly show that Muhammad did not work miracles. The "signs" he pointed to were all the works of God. See notes on chap. vi. 47. It is noteworthy that Muhammad's ideas of the duty of apostles underwent a wonderful change on his arrival in Madína. See chap. viii. 68 and ix. 5.

(38) *Taghút.* The word here means idols or idolatry. See note on chap. ii. 256.

And of them *there were* some whom GOD directed, and *there were* others of them who were decreed to go astray. Wherefore go through the earth, *O tribe of Quraish*, and see what hath been the end of those who accused *their apostles* of imposture. (39) If thou, *O Prophet*, doest earnestly wish for their direction, verily GOD will not direct him whom he *hath resolved to* lead into error; neither shall they have any helpers. (40) And they swear most solemnly by GOD, *saying*, GOD will not raise the dead. Yea; the promise thereof is true: but the greater part of men know *it* not. (41) *He will raise them* that he may clearly show them the *truth* concerning which they *now* disagree, and that the unbelievers may know that they are liars.

NISF. R 6/12. || (42) Verily our speech unto anything, when we will the same, *is*, that we only say unto it, Be; and it is. (43) *As for* those who have fled their country for the sake of GOD, after they had been unjustly persecuted; we will surely provide them an excellent habitation in

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*Decreed to go astray.* The Quraish seem to have been right in their judgment as given in verse 37, where see note.

(39) God, having given over the sinner to hardness of heart, thereby punishes the sin of charging the Prophet with imposture. Yet most of these hardened Quraish became Muslims. Observe that Muhammad's position here excludes the office of intercessor, in a Christian sense. God hardens those whom he has decreed to be lost, and for such intercession is of no avail. Others being decreed unto life, the office of the Prophet is not to intercede, but to bring into the *right way*, which secures the chosen ones a place in Paradise.

(40) *They swear, &c.* The commentators have a story to illustrate everything. A believer, urging the payment of a sum due him from an infidel, remarked that he expected the profit of his loan after death. "Do you believe in life after death?" said the infidel. "Yes," replied the Muslim. Whereupon the infidel swore a solemn oath, by all his gods, that there was no life after death.

(42) *Be; and it is.* These words express to the Muslim God's power as Creator and Sovereign. They agree with the declaration of Jewish and Christian Scriptures, that God "spake and it was done; he commanded, and it stood fast" (Ps. xxxiii. 9).

(43) *Those who fled.* "Some suppose the Prophet and the companions of his flight in general are here intended; others suppose

this world, but the reward of the next life shall be greater; if they knew *it.* (44) They who persevere patiently, and put their trust in the LORD, *shall not fail of happiness in this life and in that which is to come.* (45) We have not sent *any* before thee, *as our apostles,* other than men, unto whom we spake by revelation. Inquire therefore of those who have the custody of the Scriptures, if ye know not *this to be truth.* (46) *We sent them* with evident *miracles* and written revelations; and we have sent down unto thee this Qurán, that thou mayest declare unto mankind that which hath been sent down unto them, and that they may consider. (47) Are they

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that those are particularly meant in this place who, after Muhammad's departure, were imprisoned at Makkah on account of their having embraced his religion, and suffered great persecution from the Quraish; as Bilál, Suhaib, Khabbáb, Ammár, Abbís, Abul, Jandal, and Suhail."—*Sale, Baidháwi.*

They might be applied to those who fled to Ethiopia, and thus the verse be assigned to Makkah, except for the fact that it is more natural to refer the passage to Madína, where the term *muhájirín* (refugees) possessed the technical signification it has here.

*If they knew it.* "It is uncertain whether the pronoun *they* relates to the infidels or to the true believers. If to the former, the consequence would be that they would be desirous of attaining to the happiness of the Muhájirín, by professing the same faith; if to the latter, the knowledge of this is urged as a motive to patience and perseverance."—*Sale, Baidháwi.*

(45) *Other than men, i.e.*, we have not sent angels, which statement is made in reply to the taunt of the Quraish that Muhammad was only a man. This verse contains a distinct claim of inspiration, the object being to show that Muhammad did not differ in any way from other prophets.

*Those who have the custody of the Scriptures.* Here we have a clear statement, showing as plainly as language can express anything that the Scriptures of the Jews and Christians, extant in the time of Muhammad, were regarded by him as the word of God. That they were extant is evident from the exhortation to *inquire,* and also from the words, "*who have the custody.*" Muslims are therefore bound to accept the current Bible as inspired, or, if changed and corrupted since Muhammad's time, they are not only obliged to show when, where, and how they became corrupt, but also how *they failed to preserve* the sacredly attested volumes from corruption. See also notes on chap. ii. 121 and 136, iii. 93, v. 70, vi. 90, &c.

(46) *This Qurán,* literally, *This admonition.*

*That which hath been sent down to them, i.e.*, what was sent down

who have plotted evil against *their Prophet* secure that GOD will not cause the earth to cleave under them, or that a punishment will not come upon them, from whence they do not expect; (48) or that he will not chastise them while they are busied *in travelling from one place to another, and in traffic?* (for they shall not be able to elude *the power of God.*) (49) or that he will not chastise them by a gradual destruction? But your LORD is truly gracious and merciful *in granting you respite.* (50) Do they do not consider the things which GOD hath created; whose shadows are cast on the right hand and on the left, worshipping GOD, and become contracted? (51) Whatever moveth both in heaven and on earth worshippeth GOD, and the angels *also;* and they are not elated with pride, *so as to disdain his service:* (52) they fear their LORD, *who is exalted* above them, and perform that which they are commanded.

R $\frac{7}{13}$. || (53) GOD said, Take not *unto yourselves* two gods; for there is but one GOD: and revere me. (54) Unto him *belongeth* whatsoever is in heaven and on earth; and unto him is obedience eternally *due.* Will ye therefore fear *any* besides GOD? (55) Whatever favours ye have received are certainly from GOD; and when evil afflicteth you, unto him do ye make your supplication; (56) yet when he taketh the evil from off you, behold, a part of you give a companion unto their LORD, (57) to show their ingratitude for *the favours* we have bestowed on them. Delight yourselves *in the enjoyments of this life:* but hereafter shall ye know *that ye cannot escape the divine ven-*

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to the former prophets, as well as what has been sent down to thee in the Qurán.

(47) *Are they . . . secure, &c.?* Some suppose allusion is here made to the swallowing up of Korah and his company (Num. xvi.)

(50) *Whose shadows, &c.* See chap. xiii. 16, and notes there.

(53) *Not two gods, &c.* The meaning seems to be that a *plurality* of gods shall not be worshipped.

*geance.* (58) And they set apart unto *idols* which have no knowledge a part of the food which we have provided for them. By GOD, ye shall surely be called to account for that which ye have falsely devised. (59) They attribute daughters unto GOD (far be it from him !), but unto themselves *children of the sex* which they desire. (60) And when any of them is told the news of *the birth of* a female, his face becometh black, and he *is* deeply afflicted: (61) he hideth himself from the people, because of the ill tidings which have been told him; *considering within himself* whether he shall keep it with disgrace, or whether he shall bury it in the dust. Do they not make an ill judgment? (62) Unto those who believe not in the next life, the similitude of evil *ought to be applied,* and unto GOD the most sublime similitude: for he *is* mighty *and* wise.

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(58) *They set apart, &c., i.e.,* the making sacred of certain animals, which otherwise might have served for food. The same was done with some of the fruits of the land (see chap. v. 102, and vi. 138, &c.)

*Which have no knowledge.* "Or, *which they know not;* foolishly imagining that they have power to help them, or interest with God to intercede for them."—*Sale.*

*By God.* One would naturally suppose this was the language of Muhammad. Muslims, however, understand such expressions to be introduced by the word *say* (see the introduction to chap. i.)

(59) *Daughters.* "Baidháwi says that the tribes of Khudháah and Kinána, in particular, used to call the angels the daughters of God." —*Sale.* See notes on chap. iv. 116, and Prelim. Disc., pp. 38 and 70.

*Which they desire,* viz., "sons; for the birth of a daughter was looked on as a kind of misfortune among the Arabs; and they often used to put them to death by burying them alive."—*Sale.* See on chap. lxxxi. 8.

(60) *His face becometh black.* "Clouded with confusion and sorrow."—*Sale.*

(61) *Bury it in the dust.* The allusion is to the cruel habit of burying female children alive, which obtained among the Quraish before they embraced Islám. A touching story is told of the Khalífah Othmán, who, it is said, never wept except on the occasion when his little daughter, whom he buried alive, wiped from his bearded face the dust of the grave.

(62) *Sublime similitude.* "This passage condemns the Makkans' injudicious and blasphemous application of such circumstances to God as were unworthy of him, and not only derogatory to the perfections of the Deity, but even disgraceful to man; while they arrogantly applied the more honourable circumstances to themselves."—*Sale.*

R $\frac{8}{14}$. || (63) If GOD should punish men for their iniquity, he would not leave on the *earth* any moving thing: but he giveth them respite unto an appointed time; and when their time shall come, they shall not be respited an hour, neither shall *their punishment* be anticipated. (64) They attribute unto GOD that which they dislike themselves, and their tongues utter a lie, *namely*, that the reward of *paradise* is for them. There is no doubt but that the fire *of hell is prepared* for them, and that they shall be sent thither before *the rest of the wicked*. (65) By GOD, we have heretofore sent *messengers* unto the nations before thee: but Satan prepared their works for them; he *was* their patron in this world, and *in that which is to come* they shall suffer a grievous torment. (66) We have not sent down the book *of the Qurán* unto thee *for any other purpose* than that thou shouldest declare unto them that *truth* concerning which they disagree, and for a direction and mercy unto people who believe. (67) GOD sendeth down water from heaven, and causeth the earth to revive after it hath been dead. Verily herein is a sign *of the resurrection* unto people who hearken. (68) Ye have also in cattle an example of instruction: we give you to drink of that which is in their bellies; *a liquor* between digested dregs and blood, *namely*, pure milk, which is swallowed

(63) *He would not leave, &c.* It follows from this that Muhammad was a sinner.

(64) *That which they dislike, &c.* "By giving him daughters and associates in power and honour, by disregarding his messengers, and by setting apart the better share of the presents and offerings for their idols and the worse for him."—*Sale, Baidháwi.*

(65) *He was their patron, &c.* "Or, he is the patron of them (viz., of the Quraish) this day, &c."—*Sale.*

(66) *That concerning which they disagree, i.e.*, the divine unity and the resurrection.—*Tafsír-i-Ranfi.*

(68) *Digested dregs and blood, &c.* "The milk consisting of certain particles of the blood, supplied from the finer parts of the aliment. Ibn Abbás says that the grosser parts of the food subside into excrement, and that the finer parts are converted into milk, and the finest of all into blood."—*Sale.*

*Pure milk.* "Having neither the colour of blood nor the smell of the excrements."—*Sale, Baidháwi.*

with pleasure by those who drink *it*. (69) And of the fruits of palm-trees, and of grapes, ye obtain an inebriating liquor, and also good nourishment. Verily herein is a sign unto people who understand.

‖ (70) Thy LORD spake by inspiration unto the bee, R 9 15. *saying*, Provide *thee* houses in the mountains and in the trees, and of *those materials* wherewith *men* build *hives for thee:* (71) then eat of every *kind of* fruit, and walk in the beaten paths of thy LORD. There proceedeth from their bellies a liquor of various colour, wherein *is* a medicine for men. Verily herein *is* a sign unto people who

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(69) *An inebriating liquor.* "Not only wine, which is forbidden, but also lawful food, as dates, raisins, a kind of honey flowing from the dates, and vinegar.

"Some have supposed that these words allow the moderate use of wine; but the contrary is the received opinion."—*Sale.*

This passage was abrogated by chap. ii. 218 and v. 92.

(70) *The Lord spake by inspiration unto the bee.* Rodwell translates "taught the bee," but Sale's translation is literal, the word *wahi* being constantly used in the sense of *inspiration*, including the idea of revelation from God.

*Provide thee houses.* "So the apartments which the bee builds are here called, because of their beautiful workmanship and admirable contrivance, which no geometrician can excel."—*Sale, Baidháwi.*

Burton (*Pilgr.*, iii. 110) tells us that Makkah affords eight or nine varieties of honey.

(71) *The beaten paths of thy Lord, i.e.*, "the ways through which, by God's power, the bitter flowers passing the bee's stomach become honey; or, the methods of making honey, which he has taught her by instinct; or else the ready way home from the distant places to which that insect flies."—*Sale, Baidháwi.*

*A liquor of various colours*, viz., "honey, the colour of which is very different, occasioned by the different plants on which the bees feed, some being white, some yellow, some red, and some black."—*Sale, Baidháwi.*

Burton mentions green, white, red, and brown as among the colours of the honey of Makkah (*Pilgr.*, iii. 110).

*A medicine.* "The same being not only good food, but a useful remedy in several distempers, particularly those occasioned by phlegm. There is a story that a man came once to Muhammad, and told him that his brother was afflicted with a violent pain in his belly; upon which the Prophet bade him give him some honey. The fellow took his advice; but soon after coming again, told him that the medicine had done his brother no manner of service. Muhammad answered, 'Go and give him more honey, for God speaks

consider. (72) GOD hath created you, and he will hereafter cause you to die: and some of you shall have his life prolonged to a decrepit age, so that he shall forget whatever he knew; for GOD *is* wise *and* powerful. (73) GOD causeth some of you to excel others in worldly possessions: yet they who are caused to excel do not give their wealth unto *the slaves* whom their right hands possess, that they *may become* equal *sharers* therein. Do they therefore deny the beneficence of GOD?

R 10. 16. ‖ (74) GOD hath ordained you wives from among yourselves, and of your wives hath granted you children and grandchildren; and hath bestowed on you good things for food. Will they therefore believe in that which is vain, and ungratefully deny the goodness of GOD? (75) They worship, besides GOD, *idols* which possess nothing wherewith to sustain them, either in heaven or on earth; and have no power. (76) Wherefore liken not *anything* unto GOD: for GOD knoweth, but ye know not. (77) GOD propoundeth as a parable a possessed slave, who hath power over nothing, and him on whom we have bestowed a good provision from us, and who giveth alms

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truth, and thy brother's belly lies.' And the dose being repeated, the man, by God's mercy, was immediately cured."—*Sale, Baidhâwi.*

(73) "These words reprove the idolatrous Makkans, who could admit created beings to a share of the divine honour, though they suffered not their slaves to share with themselves in what God had bestowed on them."—*Sale, Baidhâwi.*

(74) *Wives from among yourselves.* "That is, of your own nations and tribes. Some think the formation of Eve from Adam is here intended."—*Sale.*

(76) *Liken not anything unto God.* "Or propound no similitudes or comparisons between him and his creatures. One argument the Makkans employed in defence of their idolatry, it seems, was, that the worship of inferior deities did honour to God; in the same manner as the respect showed to the servants of a prince does honour to the prince himself."—*Sale, Baidhâwi.*

There seems to be a reference to the requirement of the second commandment of the Decalogue.

(77) "The idols are here likened to a slave, who is so far from having anything of his own, that he is himself in the possession of another; whereas God is as a rich free man, who provideth for his

thereout *both* secretly and openly: shall these *two* be esteemed equal? God forbid! But the greater part of men know *it* not. (78) GOD also propoundeth as a parable two men, one of them born dumb, who is unable to *do or understand* anything, but is a burden unto his master; whithersoever he shall send him, he shall not return with any good *success:* shall *this man,* and he *who hath his speech and understanding, and* who commandeth that which is just, and followeth the right way, be esteemed equal?

‖ (79) Unto GOD *alone is* the secret of heaven and earth *known.* And the business of the *last* hour shall be only as the twinkling of an eye, or even more quick: for GOD is almighty. (80) GOD hath brought you forth from the wombs of your mothers; ye knew nothing, and he gave you *the senses of* hearing and seeing, and understandings, that ye might give thanks. (81) Do they not behold the fowls which are enabled to fly in the open firmament of heaven? none supporteth them except GOD. Verily herein *are* signs unto people who believe. (82) GOD hath also provided you houses for habitations for you; and hath *also* provided you tents of the skins of cattle, which ye find light *to be removed* on the day of your departure *to new quarters,* and *easy to be pitched* on the R 11 17.

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family abundantly, and also assisteth others who have need, both in public and in private."—*Sale, Jalāluddīn.*

*Secretly or openly.* See note in chap. ii. 271.

(78) *A parable of two men.* "The idol is here again represented under the image of one who, by a defect in his senses, is a useless burthen to the man who maintains him; and God, under that of a person completely qualified either to direct or to execute any useful undertaking. Some suppose the comparison is intended of a true believer and an infidel."—*Sale, Baidhāwi.*

The "incomparable style" of the Qurán never appears in a worse light than in its parables. See notes on chap. xiv. 29–32.

(79) *The last hour.* The resurrection and judgment. Some would have it amount to 50,000 years. See Prelim. Disc., p. 141. See also chap. lxx. 4.

(82) The customs of the nomad tribes are here specially referred to.

day of your sitting down *therein:* and of their wool, and their fur, and their hair, *hath he supplied you with* furniture and household stuff for a season. (83) And GOD hath provided for you, of that which he hath created, conveniences to shade you *from the sun,* and he hath *also* provided you places of retreat in the mountains, and he hath given you garments to defend you from the heat, and coats *of mail* to defend you in your wars. Thus doth he accomplish his favour towards you, that ye may resign yourselves *unto him.* (84) But if they turn back, verily thy duty is public preaching *only.* (85) They acknowledge the goodness of GOD, and afterwards they deny the same, but the greater part of them are unbelievers.

R $\frac{12}{18}$. ‖ (86) On a *certain* day we will raise a witness out of every nation: then they who shall have been unbelievers shall not be suffered *to excuse themselves,* neither shall they be received into favour. (87) And when they who shall have acted unjustly shall see the torment *prepared for them;* (it shall not be mitigated unto them, neither shall they be respited:) (88) and when those who shall have been guilty of idolatry shall see their false gods, they shall say, O LORD, these are our idols which we invoked,

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(83) *Conveniences to shade.* "As trees, houses, tents, mountains, &c."—*Sale.*

*Places of retreat,* as "caves and grottoes, both natural and artificial."—*Sale.*

*Heat.* "Al Baidháwi says, that one extreme, and that the most insupportable in Arabia, is here put for both; but Jaláluddín supposes that by *heat* we are in this place to understand *cold.*"—*Sale.*

Clothes are a protection against the heat, especially the turban, so commonly worn in the East.

(85) *They deny the same.* "Confessing God to be the author of all the blessings they enjoy, and yet directing their worship and thanks to their idols, by whose intercession they imagine blessings are obtained."—*Sale.*

(86) *A witness out of every nation.* See note on chap. iv. 40. This verse seems to necessitate the belief of some one true prophet having existed in India, China, Japan, &c. The commentators understand by *witness* a *prophet.* See *Tafsír-i-Husaini, in loco.*

(88) *Their idols,* literally *their companions.*

besides thee. But they shall return an answer unto them, *saying*, Verily ye are liars. (89) And on that day shall *the wicked* offer submission unto GOD; and the *false deities* which they imagined shall abandon them. (90) *As for* those who shall have been infidels, and shall have turned aside *others* from the way of GOD, we will add unto them punishment upon punishment because they have corrupted *others*. (91) On a *certain* day we will raise up in every nation a witness against them, from among themselves; and we will bring thee, *O Muhammad*, as a witness against these *Arabians*. We have sent down unto thee the book of the *Qurán*, for an explication of everything *necessary both as to faith and practice*, and a direction, and mercy, and good tidings unto the Muslims.

‖ (92) Verily GOD commanded justice, and the doing of good, and the giving unto kindred *what shall be necessary*; and he forbiddeth wickedness, and iniquity, and oppres- SELS. R 13 19.

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*Verily ye are liars.* "For that we are not the companions of God, as ye imagined; neither did ye really serve us, but your own corrupt affections and lusts; nor yet were ye led into idolatry by us, but ye fell into it of your own accord."—*Sale, Baidhâwi.*

(91) *A witness.* See above on ver. 86.

*These Arabians.* This verse shows that Muhammad had not yet conceived of himself as a prophet to all nations.

*An explication, &c.* This verse was quoted by the Imám Abu Hanífah to prove that all law was provided for in the Qurán by anticipation. According to this view, Muhammad becomes a universal witness, for, seeing that Islám is the only true religion, it was the subject of all prophecy and the teaching of all prophets. Any nation, therefore, differing in religion from Islám, was *ipso facto* in rebellion against God's witness raised up "from among themselves." See this subject discussed in *The Faith of Islám*, p. 19.

Nothing could be further from the plain import of this passage. Brinckman well says, "If the Koran explains everything and is a guidance, what need is there for the Sonna?"—*Notes on Islam*, p. 125.

(92) "This verse, which was the occasion of the conversion of Othmán Ibn Matún, the commentators say, containeth the whole which it is a man's duty either to perform or to avoid; and is alone a sufficient demonstration of what is said in the foregoing verse. Under the three things here commanded, they understand the belief

sion: he admonisheth you that ye may remember. (93) Perform *your* covenant with GOD, when ye enter into covenant *with him;* and violate not *your* oaths, after the ratification thereof; since ye have made GOD a witness over you. Verily GOD knoweth that which ye do. (94) And be not like unto her who undoeth that which she hath spun, untwisting it after she hath twisted it strongly; taking your oaths between you deceitfully, because one party is more numerous than *another* party. Verily GOD only tempteth you therein; and he will make that manifest unto you, on the day of resurrection, concerning which ye now disagree. (95) If GOD had pleased, he would surely have made you one people: but he will lead into error whom he pleaseth, and he will direct whom he

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of God's unity, without inclining to atheism, on the one hand, or polytheism, on the other; obedience to the commands of God; and charity towards those in distress. And under the three things forbidden they comprehend all corrupt and carnal affections, all false doctrines and heretical opinions, and all injustice towards man."—*Sale, Baidhâwi.*

Compare this summary of man's duty with Christ's teaching in Matt. xxii. 37-39.

(93) *Perform your covenant with God.* "By persevering in his true religion. Some think that the oath of fidelity taken to Muhammad by his followers is chiefly intended here."—*Sale.*

This verse is either abrogated by lxvi. 2, or it is contradicted by it. If abrogated, it militates against the moral character of the God of Islâm, who can at one time command the observance of a moral obligation, and at another time permit its non-observance. To our mind, God could permit idol-worship with the same propriety that he could allow the non-observance of a solemn oath or "covenant with God."

(94) *Be not like unto her, &c.* "Some suppose that a particular woman is meant in this passage, who used (like Penelope) to undo at night the work that she had done in the day. Her name, they say, was Raita Bint Saad Ibn Taim, of the tribe of Quraish."—*Sale, Baidhâwi.*

*Taking your oaths . . . deceitfully.* "Of this insincerity in their alliances the Quraish are accused; it being usual with them, when they saw the enemies of their confederates to be superior in force, to renounce their league with their old friends, and strike up one with the others."—*Sale, Baidhâwi.*

(95) *One people,* or one religion. This passage contradicts the spirit of the former Scriptures; 2 Peter iii. 9, Ezek. xxxiii. 11, and Matt. xviii. 14.

pleaseth; and ye shall surely give an account of that which ye have done. (96) Therefore take not your oaths between you deceitfully lest *your* foot slip, after it hath been steadfastly fixed, and ye taste evil *in this life*, for that ye have turned aside from the way of GOD: and ye *suffer* a grievous punishment *in the life to come*. (97) And sell not the covenant of GOD for a small price; for with GOD is a better *recompense prepared* for you, if ye be *men* of understanding. (98) That which *is* with you will fail; but that which *is* with GOD is permanent: and we will surely reward those who persevere, according to the utmost *merit* of their actions. (99) Whoso worketh righteousness, whether he be male or female, and is a true believer, we will surely raise him to a happy life; and we will give them their reward, according to the utmost *merit* of their actions. (100) When thou readest the Qurán, have recourse unto GOD, *that he may preserve thee* from Satan

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(97) *Sell not, &c.* "That is, Be not prevailed on to renounce your religion, or your engagements with your Prophet, by any promises or gifts of the infidels. For, it seems, the Quraish, to tempt the poorer Muslims to apostatise, made them offers, not very considerable indeed, but such as they imagined might be worth their acceptance." —*Sale, Baidháwi.*

Modern Muslims follow this practice of their Prophet's tribe with strange fidelity, often contributing large sums to secure the apostasy of Christian converts from Islám. Of course, these cases only occur where Muslims are subjected to Christian rule; under Muslim rulers all such apostates from Islám would be condemned to death.

(99) *A female.* Another passage showing that women equally with men are promised the reward of a pious life. See note on chap. xiii. 23.

(100) *Have recourse unto God.* "Muhammad one day reading in the Qurán, uttered a horrid blasphemy, to the great scandal of those who were present, as will be observed in another place (chap. xxii. 53, 54), to excuse which he assured them that those words were put into his mouth by the devil, and to prevent any such accidents for the future, he is here taught to beg God's protection before he entered on that duty. Hence the Muhammadans, before they begin to read any part of this book, repeat these words, 'I have recourse unto God for assistance against Satan driven away with stones.'"—*Sale, Baidháwi, Jaláluddín,* and *Yahya.*

This passage, with reference in chap. xxii., is fatal to the claim of Muslims that their Prophet was absolutely sinless, or that he invariably spoke under the influence of his inspiration.

driven away with stones; (101) he hath no power over those who believe, and who put confidence in their LORD; (102) but his power is over those only who take him for their patron, and who give companions unto *God*.

R 14 20. || (103) When we substitute *in the Qurán* an *abrogating* verse in lieu of a verse *abrogated* (and GOD best knoweth *the fitness of* that which he revealeth), the *infidels* say, Thou art only a forger *of these verses:* but the greater part of them know not *truth from falsehood*. (104) Say, The holy spirit hath brought the same down from thy LORD with truth; that he may confirm those who believe, and for a direction and good tidings unto the Muslims. (105) We *also* know that they say, Verily, a *certain* man

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(103) *When we substitute.* See note on chap. ii. 105.

*Only a forger.* Scarcely anything more clearly establishes this charge than the facility with which Muhammad applies this doctrine of abrogation.

(104) *The holy spirit.* Muslims interpret this language to mean the Angel Gabriel. See notes on chap. ii. 86 and iii. 39.

(105) *A certain man teacheth him.* The following is Sale's note on this passage. We give his authorities in a footnote below :—

"This was a great objection made by the Makkans to the authority of the Qurán; for when Muhammad insisted, as a proof of its divine original, that it was impossible a man so utterly unacquainted with learning as himself could compose such a book, they replied that he had one or more assistants in the forgery; but as to the particular person or persons suspected of this confederacy, the traditions differ. One says it was Jabr, a Greek servant to Amar Ibn Hadhramí, who could read and write well;[1] another, that they were Jabr and Yasár, two slaves who followed the trade of sword-cutlers at Makkah, and used to read the Pentateuch and Gospel, and had often Muhammad for their auditor when he passed that way.[2] Another tells us that it was one Áish or Yáish, a domestic of al Huaitib Ibn Abd al Uzza, who was a man of some learning, and had embraced Muhammadism.[3] Another supposes it was one Qais, a Christian, whose house Muhammad frequented;[4] another, that it was Addás, a servant of Otha Ibn Rábia,[5] and another, that it was Salmán the Persian.[6]

"According to some Christian writers,[7] Abdullah Ibn Salám, the Jew who was so intimate with Muhammad (named by one, according

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[1] Zamakhshari, Baidháwi, Yahya.

[2] Zamakhshari, Baidháwi. See Prideaux, Life of Mohammed, p. 32.

[3] Ibidem.

[4] Jaláluddín.

[5] Zamakhshari, Yahya.

[6] Zamakhshari, Baidháwi.

[7] Ricardi, Confut. Legis Saracenicæ, c. 13; Joh. Andreas, de Confus. Sectæ Mahometanæ, c. 2; see Prideaux, Life of Mohammed, pp. 33, 34.

teacheth him *to compose the Qurán.* The tongue of *the person* unto whom they incline is a foreign *tongue;* but this, *wherein the Qurán is written,* is the perspicuous Arabic tongue. (106) Moreover as for those who believe not the

to the Hebrew dialect, Abdias Ben Salon, and by another, Abdala Celen), was assisting him in the compiling his pretended revelations. This Jew Dr. Prideaux confounds with Salmán the Persian, who was a very different man, as a late author[1] has observed before me; wherefore, and for that we may have occasion to speak of Salmán hereafter, it may be proper to add a brief extract of his story as told by himself. He was of a good family of Ispahan, and in his younger years left the religion of his country to embrace Christianity, and travelling into Syria, was advised by a certain monk of Amuria to go into Arabia, where a prophet was expected to arise about that time, who should establish the religion of Abraham, and whom he should know, among other things, by the *seal of prophecy* between his shoulders. Salmán performed the journey, and meeting with Muhammad at Kuba, where he rested in his flight to Madína, soon found him to be the person he sought, and professed Islám.[2]

"The general opinion of the Christians, however, is that the chief help Muhammad had in the contriving his Qurán was from a Nestorian monk named Sergius, supposed to be the same person with the monk Buhaira, with whom Muhammad in his younger years had some conference at Bosra, a city of Syria Damascena, where that monk resided,[3] to confirm which supposition a passage has been produced from an Arab writer,[4] who says that Buhaira's name in the books of the Christians is Sergius, but this is only a conjecture; and another[5] tells us that his true name was Saïd or Felix, and his surname Buhaira. But be that as it will, if Buhaira and Sergius were the same man, I find not the least intimation in the Muhammadan writers that he ever quitted his monastery to go into Arabia (as is supposed by the Christians), and his acquaintance with Muhammad at Bosra was too early to favour the surmise of his assisting him in the Qurán, which was composed long after, though Muhammad might from his discourse gain some knowledge of Christianity and of the Scriptures, which might be of use to him therein.

"From the answer given in this passage of the Qurán to the objection of the infidels, viz., that the person suspected by them to have a hand in the Qurán spoke a foreign language, and therefore could not, with any face of probability, be supposed to assist in a composition written in the Arabic tongue, and with so great elegance, it is plain this person was no Arabian. The word Ajami, which is here used, signifies any *foreign* or *barbarous* language in general, but the Arabs applying it more particularly to the Persian, it has been thence concluded by some that Salmán was the person. However,

[1] Gagnier, note in Abulf., Vit. Moh., p. 74.

[2] Ex Ibn Isháq; vide Gagnier, ibid.

[3] See Prideaux, *ubi sup.*, p. 35, &c.; Gagnier, *ubi sup.*, pp. 10, 11; Marrac. de Alcor., p. 37.

[4] Al Mas'udi.

[5] Abu'l Hasan al Baqri in Qurán.

signs of GOD, GOD will not direct them, and they shall suffer a painful torment: (107) verily they imagine a falsehood who believe not in the signs of GOD, and they are *really* the liars. (108) Whoever denieth GOD, after he

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if it be true that he came not to Muhammad till after the Hijra, either he could not be the man here intended, or else this verse must have been revealed at Madína, contrary to the common opinion."

On this subject Muir writes as follows :—"Shortly after Mahomet began to occupy the house of Arcam, several slaves allied themselves to him. Of these, Yasár and Jabr are mentioned by the commentators of the Coran as the parties accused by the Coreish of instructing the Prophet. The latter was the Christian servant of a family from Hadhramaut, and the Prophet is said to have sat much at his cell. The former, better known under the name of Abu Fokeiha, was subjected to great persecution, but probably died some time before the Hegira. His daughter Fokeiha was married to Hattáb, a convert, whom we find, with others of his family, among the subsequent emigrants to Abyssinia.

"A more important convert, styled by Mahomet 'the first-fruits of Greece,' was *Suheib*, son of Sinán. His home was at Mousal or some neighbouring Mesopotamian village. His father, or his uncle, had been the Persian governor of Obolla. A Grecian band made an incursion into Mesopotamia, and carried him off, while yet a boy, to Syria, perhaps to Constantinople. Bought afterwards by a party of the Bani Kalb, he was sold at Mecca to Abdalla Ibn Jodaán, who gave him freedom and took him under his protection. A fair and very ruddy complexion marked his Northern birth, and broken Arabic betrayed a Grecian education. By traffic he acquired considerable wealth at Mecca ; but having embraced Islám, and being left by the death of Abdalla without a patron, he suffered much at the hands of the unbelieving Coreish. It is probable that Mahomet gained some knowledge of Christianity from him, and he may be the same to whom the Meccans at a later period referred as the source of his Scriptural information : 'And indeed we know that they say, VERILY A CERTAIN MAN TEACHETH HIM,' &c. . . . Another freed slave, Ammár, used to resort to the house of Arcam, and simultaneously with Suheib embraced Islám."—*Life of Mahomet*, vol. ii. pp. 122–125.

Whatever doubt may remain as to the identity of the person alluded to here, of one thing we are certainly informed—that Muhammad had the means of receiving help from both Jews and Christians some years before he fled to Madína. That he availed himself of this help, the stories related in the later Makkan chapters of the Qurán, drawn as they are from the Jewish Scriptures and traditions, suffice to prove beyond all doubt. The passage before us tells us the charge of receiving help from *foreigners* was made against Muhammad by his neighbours. His reply proves the weakness of his effort to rebut the charge ; for, as Arnold well says, "admitting they were foreigners, they might nevertheless supply him with

hath believed, except him who shall be compelled against his will, and whose heart continueth steadfast in the faith, *shall be severely chastised:* but whoever shall voluntarily profess infidelity, on those shall the indignation of God

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materials." This is just what they did do, and it is because Muhammad wrought up these materials to suit his prophetic purposes, and then repeated them as the very word of God received by direct revelation from heaven through the ministration of the Angel Gabriel —it is because of this that we do not hesitate to reiterate the old charge of deliberate imposture.

Mr. Bosworth Smith (*Mohammed and Mohammedanism*, p. 134) admits that after the Hijra "a change does seem to come over him. The revelations of the Koran are more and more suited to the particular circumstances and caprices of the moment." But were he to trace this trait of Muhammad's character back from Madína towards Makkah, he would find it fully manifested long before he left his native city. Circumstances no doubt modified its manifestation, but the trait of character was the same.

(108) *Except him, &c.* "These words were added for the sake of Ammár Ibn Yásir and some others, who, being taken and tortured by the Quraish, renounced their faith out of fear, though their hearts agreed not with their mouths. It seems Ammár wanted the constancy of his father and mother, Yásir and Summaya, who underwent the like trial at the same time with their son, and resolutely refusing to recant, were both put to death, the infidels tying Summaya between two camels and striking a lance through her privy parts. When news was brought to Muhammad that Ammár had denied the faith, he said it could not be, for that Ammár was full of faith from the crown of his head to the sole of his foot, faith being mixed and incorporated with his very flesh and blood; and when Ammár himself came weeping to the Prophet, he wiped his eyes, saying, 'What fault was it of thine if they forced thee?'

"But though it be here said that those who apostatise in appearance only, to avoid death or torments, may hope for pardon from God, yet it is unanimously agreed by the Muhammadan doctors to be much more meritorious and pleasing in the sight of God courageously and nobly to persist in the true faith, and rather to suffer death itself than renounce it even in words. Nor did the Muhammadan religion want its martyrs, in the strict sense of the word, of which I will here give two instances besides the abovementioned. One is that of Khubaib Ibn Ada, who being perfidiously sold to the Quraish, was by them put to death in a cruel manner—by mutilation and cutting off his flesh piecemeal; and being asked in the midst of his tortures whether he did not wish Muhammad was in his place, answered, 'I would not wish to be with my family, my substance, and my children on condition that Muhammad was only to be pricked with a thorn.' The other is that of a man who was put to death by Musailama on the following occasion. That false prophet having taken two of Muhammad's

*fall*, and they shall suffer a grievous punishment. (109) This *shall be their sentence*, because they have loved the present life above that which is to come, and for that GOD directeth not the unbelieving people. (110) These *are* they whose hearts, and hearing, and sight, GOD hath sealed up; and these are the negligent: there is no doubt but that in the next life they shall perish. (111) Moreover thy LORD *will be favourable* unto those who have fled their country, after having suffered persecution, *and had been compelled to deny the faith by violence*, and *who* have since fought *in defence of the true religion*, and have persevered with patience; verily *unto these will* thy LORD *be* gracious and merciful, after *they shall have shown their sincerity*.

R 15 21. ‖ (112) On a certain day shall every soul come to plead

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followers, asked one of them what he said of Muhammad? The man answered that he was the apostle of God. 'And what sayest thou of me?' added Musailama; to which he replied, 'Thou also art the apostle of God,' whereupon he was immediately dismissed in safety. But the other, having returned the same answer to the former question, refused to give any to the last, though required to do it three several times, but pretended to be deaf, and was therefore slain. It is related that Muhammad, when the story of these two men was told him, said, 'The first of them threw himself on God's mercy, but the latter professed the truth, and he shall find his account in it.'"—*Sale, on authority of Baidhâwi, Zamakhshari, Yahya, and Ibn Shonah.*

This passage certainly encourages Muslims to dissemble in order to escape persecution. The cases of martyrdom mentioned by Sale may exhibit the *sincerity* of the martyrs, but at the same time they show, in the light of this verse, their ignorance. Muslims admit that lying, if used to protect one's own life or property, is justifiable. See notes on chap. xxxix. 54. Compare with this precept of the incomparable Qurán our Lord's words in Luke xiv. 26, 27.

(109) *God directeth not, &c.* "Yet he directed the unbelieving Arabians, who were plunged in idolatry and unbelief till Mohammed preached to them."—*Brinckman's Notes on Islâm*, p. 127.

The statement of the text is, however, consistent with the doctrine that the infidels were given over to judicial blindness. That this is the meaning here is evident from the verse following.

(111) *Those who have fled, &c.* The Muhájirín, being either those who fled to Abyssinia or those who afterwards went to Madína; most probably the latter. See on ver. 43 above.

(112) *Every soul, &c., i.e.*, "every person shall be solicitous for his own salvation, not concerning himself with the condition of another, but crying out, 'My own soul, my own soul!'"—*Sale, Baidhâwi.*

for itself, and every soul shall be repaid that which it shall have wrought; and they shall not be treated unjustly. (113) GOD propoundeth as a parable a city which was secure *and* quiet, unto which her provisions came in abundance from every side; but she ungratefully denied the favour of GOD: wherefore GOD caused her to taste the extreme famine, and fear, because of that which they had done. (114) And now is an apostle come unto the *inhabitants of Makkah* from among themselves; and they accuse him of imposture: wherefore a punishment shall be inflicted on them, while they are acting unjustly. (115) Eat of what GOD hath given you for food, *that which is* lawful *and* good; and be thankful for the favours of GOD, if ye serve him. (116) He hath only forbidden you that which dieth of itself, and blood, and swine's flesh, and that which hath been slain in the name of any besides GOD. But unto him who shall be compelled by necessity *to eat of these things,* not lasting nor *wilfully* transgressing, GOD *will* surely *be* gracious *and* merciful. (117) And say not that wherein your tongues utter a lie; This is lawful, and this is unlawful; that ye may devise a lie concerning GOD: for they who devise concerning GOD shall not prosper. (118) *They shall have* small enjoy-

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(113) *A city.* "This example is applied to every city which, having received great blessings from God, becometh insolent and unthankful, and is therefore chastised by some signal judgment, or rather to Makkah in particular, on which the calamities threatened in this passage, viz., both famine and sword, were inflicted."—*Sale, Baidhâwi.*

The next verse decides in favour of Makkah alone, for it should have been translated, as in Rodwell, "And now is an apostle come unto them from among themselves," &c.

*And fear.* This points to the fear of the people of Makkah that the famine would become more rigorous than yet felt. We see how Muhammad took advantage of this calamity to forward his own claims. See notes on chap. xxiii. 76–78, and chap. xliv. 14.

(116) *He hath only forbidden, &c.* See notes on chap. v. 4–6, and chap. vi. 118–121.

(117) *This is lawful, &c.* "Allowing what God hath forbidden, and superstitiously abstaining from what he hath allowed."—*Sale.* See chap. vi. 119.

ment *in this world*, and *in that which is to come* they shall suffer a grievous torment. (119) Unto the Jews did we forbid that which we have told thee formerly: and we did them no injury *in that respect;* but they injured their own souls. (120) Moreover thy LORD *will be favourable* unto those who do evil through ignorance, and afterwards repent and amend: verily *unto these will* thy LORD *be* gracious and merciful, after *their repentance.*

R 16/22. ‖ (121) Abraham was a model of true religion, obedient unto GOD, orthodox, and was not an idolater: *he was also* grateful for his benefits: (122) *wherefore God* chose him, and directed him into the right way. (123) And we bestowed on him good in this world; and in the next he shall surely be *one* of the righteous. (124) We have also spoken unto thee, *O Muhammad*, by revelation, *saying*, Follow the religion of Abraham, *who was* orthodox, and was no idolater. (125) The sabbath was only appointed

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(119) ‡*They injured their own souls, i.e.*, "they were forbidden things which were in themselves indifferent, as a punishment for their wickedness and rebellion."—*Sale.*

See chap. vi. 146.

(121) *Orthodox.* The original word is *hanîf*, meaning *to turn* or *convert.* See Rodwell, *in loco.*

"Long anterior to the Hegira, Mahomet propounded in the Coran the doctrine that a grand catholic faith pervaded all ages and revelations—a faith which, in its purest form, had been held by the patriarch Abraham. This primitive religion, varied at each dispensation by accidental rites, comprised, as its essential features, belief in the one true God, rejection of all idolatry or worship of mediators as sharers in the power and glory of the Deity, and the implicit surrender of the will to God: such surrender is termed 'Islam;' and hence Abraham is called 'the first of Moslems.' To this original Islam it was now the mission of Mahomet to recall *the whole* of mankind."—*Muir's Life of Mahomet*, vol. ii. pp. 294, 295.

*Not an idolater.* "This was to reprehend the idolatrous Quraish, who pretended that they professed the religion of Abraham."—*Sale.*

(124) See above on ver. 121.

(125) *The sabbath, &c.* "These were the Jews, who being ordered by Moses to set apart Friday (the day now observed by the Muhammadans) for the exercise of divine worship, refused it, and chose the sabbath-day, because on that day God rested from his works of creation: for which reason they were commanded to keep the day they had chosen in the strictest manner."—*Sale.*

If this interpretation be correct, this passage contradicts the Bible,

unto those who differed *with their prophet* concerning it; and thy LORD will surely judge between them, on the day of resurrection, as to that concerning which they differed. (126) Invite *men* unto the way of thy LORD, by wisdom, and mild exhortation; and dispute with them in the most condescending *manner:* for thy LORD well knoweth him who strayeth from his path, and he well knoweth those who are *rightly* directed. (127) If ye take vengeance *on any,* take a vengeance proportionable to the wrong which hath been done you; but if ye suffer *wrong* patiently, verily this will be better for the patient. (128) Wherefore do thou bear *opposition* with patience; but thy patience shall not be *practicable,* unless with GOD'S *assistance.* And be thou not grieved on account of the *unbelievers;* neither be thou troubled for that which they subtilely devise; for GOD is with those who fear *him,* and are upright.

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which declares the Sabbath to have been given in the Decalogue by God himself, the children of Israel having nothing to do with its establishment.

(126) *Invite . . . by wisdom and mild exhortation, &c.* The preacher of Makkah believed in moral suasion, but the politician of Madína preferred force, as the means of persuading men to accept of Islám. See chap. ii. 190–193, and chap. ix. 5.

(127) *Vengeance proportionable, &c.* "This passage is supposed to have been revealed at Madína, on occasion of Hamza, Muhammad's uncle, being slain at the battle of Ohod. For the infidels having abused his dead body, by taking out his bowels, and cutting off his ears and his nose, when Muhammad saw it, he swore that if God granted him success, he would retaliate those cruelties on seventy of the Quraish; but he was by these words forbidden to execute what he had sworn, and he accordingly made void his oath. Abulfida makes the number on which Muhammad swore to wreak his vengeance to be but thirty: but it may be observed by the way that the translator renders this passage in that author, 'God hath revealed unto me that I shall retaliate,' &c., instead of, 'If God grant me victory over the Quraish, I will retaliate,' &c., reading *Laïn adhharni* for *adhfarni;* God, far from putting this design into the Prophet's head by a revelation, expressly forbidding him to put it in execution."—*Sale.*

It is more likely that this verse was simply *applied* by Muhammad to the case of Hamza. So Weil on authority of Noëldeke.

*The patient.* "Here," says Baidháwi, "the Qurán principally points at Muhammad, who was of all men the most conspicuous for meekness and clemency."—*Sale.*

# CHAPTER XVII.

ENTITLED SURAT AL BANI ISRAÍL (THE CHILDREN OF ISRAEL).

*Revealed at Makkah.*

## INTRODUCTION.

By some writers this chapter is entitled *The Night-Journey* on account of the reference to that event in vers. 1 and 62. But the contents of the chapter justify the ordinary title of *The Children of Israel.*

The burden of this chapter is the sin of the Quraish in rejecting their Prophet. The dreadful character of this sin is illustrated by the history of those who had rejected the messengers of God in past ages, and especially by reference to the destruction of the holy city of Jerusalem, in consequence of the unbelief of the children of Israel. The people of Makkah are therefore warned by the example of these rebellious unbelievers. They are told that no city ever was destroyed until its people had rejected the prophet sent to them. The inference to be drawn is, that the destruction of Makkah is near at hand, unless its people repent and believe on their Prophet.

The character of the unbelief of the Quraish is evident from their demanding of Muhammad that he would perform certain miracles, which he confesses himself unable to perform ; from their hideous custom of killing their own daughters, while ascribing daughters to God ; from their foolish idolatry ; and from their rejection of the doctrine of the resurrection.

The tone of the whole chapter is moderate, yet showing earnest purpose on the part of the preacher of Makkah.

### *Probable Date of the Revelations.*

The verses referring to the night-journey (vers. 1 and 62) must, of course, be placed subsequent to B.H. 1, though they cannot date

later than the Hijra. As for the bulk of the chapter, the following data will enable us to fix an approximate date of composition: (1) The exhortation in ver. 55 points to a period when Muhammad still hoped for the conversion of some of his townsmen; (2) the faith of certain Jews and Christians at Makkah, alluded to in vers. 108 and 109, points to a period somewhat removed from the Hijra; and (3) with this agrees the spirit attributed to the unbelieving Quraish, whose opposition is decided, but not as yet of a violent character. From this we conclude that most of the chapter belongs to a period preceding the Ban of the Hashimites, or the final break between Muhammad and the Quraish, say about B.H. 6, or the sixth year of Muhammad's mission. The passage from ver. 24 to ver. 41, however, must be referred to Madína, as the precepts concerning the duties of children to parents, of all to the poor and the orphan, &c., seem to point to a Muslim community with definite laws of its own, and not to a mixed company, as at Makkah previous to the Hijra. I would place this passage at about A.H. 3.

The conjectures of the commentators, which would place vers. 75–82 and 87 at Madína, seem to be mistaken. See notes on these verses below.

*Principal Subjects.*


| | VERSES |
|---|---|
| God praised for the night-journey | 1 |
| The law of Moses a direction to the Israelites | 2 |
| Noah's gratitude commended to his posterity | 3 |
| The double sin of Israel and its punishment | 4–8 |
| The Qurán a direction to both the faithful and the unbelievers | 9–11 |
| Men inconsiderate in their prayers | 12 |
| The night and day are signs to men | 13 |
| Every man's fate bound about his neck | 14 |
| God will give every man the record of his life at the judgment-day | 14, 15 |
| No nation left without an apostle | 16 |
| The cities destroyed which rejected their apostles | 17, 18 |
| Rewards and punishments of the faithful and unbelieving | 19–21 |
| Degrees of honour belong to the life to come | 22 |
| Men should worship only one God | 23, 24 |
| Kindness to be shown to parents, the poor, and the stranger | 24–27 |
| Extravagance forbidden | 28, 29 |
| Those unable to contribute for the support of the poor may help them by speaking kindly to them | 30, 31 |
| Stinginess and foolish extravagance forbidden | 32 |
| Infanticide, fornication, and murder forbidden | 33–35 |
| The murdered man to be avenged | 35 |

VERSES
The substance of the orphan to be sacredly preserved . . 36
Men should lead lives of honesty and humility . . . 37–40
God not to be dishonoured by idol-worship . . . . 41
Angels not daughters of God . . . . . 42
Various warnings for the Quraish . . . . . 43
A plurality of gods would lead to rebellion in heaven . . 44, 45
All things praise God . . . . . 46
The Quraish are judicially blinded to the Qurán . . . 47–49
Muhammad called a madman . . . . . 50
The Quraish reject the doctrine of the resurrection . . 51–53
The dead when raised will fancy they have been dead but a little while . . . . . 54
Idolaters and unbelievers to be mildly treated . . . 55, 56
Some prophets peculiarly favoured . . . . . 57
The false gods need divine protection . . . . . 58, 59
Every city to be destroyed before the judgment-day . . 60
Muhammad not allowed to work miracles because of the unbelief of former tribes . . . . . 61
The night-journey and the Zakkum tree causes of contention 62
Iblís disobeys God, and is cursed in consequence . . . 63, 64
He receives permission to delude men . . . . . 65, 66
He shall have no power over God's servants . . . . . 67
God protects the merchant while on the sea . . . . 68
Idolaters forget their idols in times of danger . . . 69
They are ungrateful . . . . . 69–71
The special privileges of mankind . . . . . 72
In the judgment all shall be fairly judged . . . . 73, 74
Muhammad almost seduced from Islám . . . . 75–77
The unbelievers almost persuade Muhammad to leave them 78, 79
Exhortation to prayer . . . . . 80–82
The truth of the Qurán to be proclaimed . . . . 83, 84
Man's perversity seen both in prosperity and adversity . 85
The spirit created of God . . . . . 86
Revelation (inspiration) a peculiar favour from God to Muhammad . . . . . 87–89
Men and genii could not produce a book like the Qurán . 90
Muhammad excuses his inability to work miracles . . 91–95
Men appointed messengers for men and angels for angels . 96–98
The dreadful fate of the idolaters at the resurrection . . 99, 100
God is able to raise the dead . . . . . 101
Man covetous even in respect to God's mercy . . . 102
The nine signs of Moses fail to convince Pharaoh . 103, 104
Pharaoh destroyed . . . . . 105

VERSES
The children of Israel succeed Pharaoh in his possession of the land of Egypt . . . . . 106
Why the Qurán was revealed in parcels . . . . . 107
Some Jews and Christians believe on the Qurán . . 108, 109
God and the Merciful the same . . . . . 110
God hath neither son nor partner . . . . . 111

IN THE NAME OF THE MOST MERCIFUL GOD.

FOURTH MANZIL. FIFTEENTH SIPARA.

‖ (1) PRAISE be unto him who transported his servant by night from the sacred temple *of Makkah* to the farther temple *of Jerusalem*, the circuit of which we have blessed, that we might show *some* of our signs; for *God is* he who R 1.

(1) *Who transported his servant . . . to the farther temple.* "From whence he was carried through the seven heavens to the presence of God, and brought back again to Makkah the same night.

"This journey of Muhammad to heaven is so well known that I may be pardoned if I omit the description of it. The English reader may find it in Dr. Prideaux's *Life of Mohammed* (p. 43, &c.), and the learned in Abulfida (*Life of Mahom.*, chap. xix.), whose annotator has corrected several mistakes in the relation of Dr. Prideaux, and in other writers.

"It is a dispute among the Muhammadan divines whether their Prophet's night-journey was really performed by him corporeally, or whether it was only a dream or a vision. Some think the whole was no more than a vision; and allege an express tradition of Muáviah, one of Muhammad's successors, to that purpose. Others suppose he was carried bodily to Jerusalem, but no farther; and that he ascended thence to heaven in spirit only. But the received opinion is, that it was no vision, but that he was actually transported in the body to his journey's end; and if any impossibility be objected, they think it a sufficient answer to say, that it might easily be effected by an omnipotent agent."—*Sale, Baidháwi.*

The celebrated night-journey from Makkah to Jerusalem, and from there through the seven heavens up to the throne of God, is regarded by Muir, Noëldeke, Bosworth Smith, and other writers, as simply a vision, on which tradition has brooded and hatched out the story as related by most orthodox Muslims. Sprenger, however, considers Muhammad to have been guilty of perpetrating "an unblushing forgery," saying, "he sold a description of the Temple of Jerusalem, which he may have obtained from books or oral information, to the best advantage." Some traditions favour the opinion that it was a vision, while others point to the opinion that it was a bodily journey. There seems to me to be two questions involved here: (1) Whether the night-journey was originally simply a vision?

heareth *and* seeth. (2) And we gave unto Moses the book *of the law*, and appointed the same *to be* a direction unto the children of Israel, *commanding them, saying, Beware* that ye take not any other patron besides me. (3) O posterity of those whom we carried *in the ark* with Noah: verily he was a grateful servant. (4) And we expressly declared unto the children of Israel in the book *of the law, saying,* Ye will surely commit evil in the earth twice, and ye will be elated with great insolence. (5) And when the *punishment* threatened for the first of those

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(2) Whether Muhammad, in speaking of this visionary journey, did not represent it as a reality? I think the arguments of Muir *versus* Sprenger (*Life of Mahomet*, vol. ii. p. 222) prove the journey to have been in reality a vision; but I do not think they satisfy all the conditions of the problem. For, if simply a vision, and if related as such by Muhammad, why should Omm Háni have "seized him by the mantle, and conjured him not to expose himself to the mockery and revilings of the unbelievers?" Why should the faithful have been staggered in their faith in their Prophet, had it been merely a dream? And, finally, why should Abu Baqr have declared his belief in the story of Muhammad, were it only a tale of a dream? It seems to me clear that Muhammad represented this journey as a reality; and, viewed in the light of the many palpable forgeries of the Qurán, we think Sprenger's judgment, in this case, on the whole well established. See also below on ver. 95.

*The farther temple.* This could only refer to the site of the Temple, or perhaps the Christian edifice erected in its place, which Muhammad thought to be the Jewish temple.

(2) Rodwell notes the incongruity of this verse with the preceding, and suggests a verse may have been lost, and that this ver. 1 has been placed at the head of the chapter because the night-journey is elsewhere alluded to in it. But such want of connection between the verses of the Qurán is too common to excite wonder here.

(3) *O posterity, &c.* "The commentators are put to it to find out the connection of these words with the foregoing. Some think the accusative case is here put for the vocative, as I have translated it: and others interpret the words thus, 'Take not for your patrons, besides me, the posterity of those,' &c., meaning, mortal men."—*Sale.*

(4) *Ye will surely commit evil . . . twice.* "Their first transgression was their rejecting the decisions of the law, their putting Isaiah to death, and their imprisoning of Jeremiah: and the second was their slaying of Zachariah and John the Baptist, and their imagining the death of Jesus."—*Sale, Baidháwi, Jaláluddín.*

The commentators here give six instances of evil committed instead of two. The allusion may be to the two destructions of Jerusalem, by the Babylonians and the Romans. The next verse, compared with ver. 7, certainly points in this direction.

*transgressions* came *to be executed*, we sent against you our servants, endued with exceeding strength *in war*, and they searched the inner apartments of *your* houses; and the prediction became accomplished. (6) Afterwards we gave you the victory over them, *in your turn*, and we granted you increase of wealth and children, and we made you a more numerous people, *saying*, (7) If ye do well, ye will do well to your own souls; and if ye do evil, *ye will do it* unto the same. And when the *punishment* threatened for *your* latter *transgression* came *to be executed, we sent enemies*

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(5) *Our servants.* "These were Jálút, or Goliah, and his forces; or Sennacherib, the Assyrian; or else Nebuchadnezzar, whom the Eastern writers call Bakhtanasr (which was, however, only his surname, his true name being Gudarz, or Raham), the governor of Babylon under Lohorasp, king of Persia, who took Jerusalem, and destroyed the Temple."—*Sale, Zamakhshari, Yahya.*

(6) *We gave you the victory.* "By permitting David to kill Goliah; or by the miraculous defeat of Sennacherib's army; or for that God put it into the heart of Bahman, the son of Isfandiyár, when he succeeded his grandfather, Lohorasp, to order Kiraish, or Cyrus, then governor of Babylon, to send home the Jews from their captivity, under the conduct of Daniel; which he accordingly did, and they prevailed against those whom Bakhtanasr had left in the land."—*Sale. Baidháwi.*

(7) *We sent enemies, &c.* "Some imagine the army meant in this place was that of Bakhtanasr; but others say the Persians conquered the Jews this second time by the arms of Gudarz (by whom they seem to intend Antiochus Epiphanes), one of the successors of Alexander at Babylon. It is related that the general in this expedition, entering the temple, saw blood bubbling up on the great altar, and asking the reason of it, the Jews told him it was the blood of a sacrifice which had not been accepted of God; to which he replied that they had not told him the truth, and ordered a thousand of them to be slain on the altar; but the blood not ceasing, he told them, that if they would not confess the truth, he would not spare one of them; whereupon, they acknowledged it was the blood of John; and the general said, 'Thus hath your Lord taken vengeance on you;' and then cried out, 'O John, my Lord and thy Lord knoweth what hath befallen thy people for thy sake; wherefore, let thy blood stop, by God's permission, lest I leave not one of them alive;' upon which the blood immediately stopped.

"These are the explications of the commentators, wherein their ignorance in ancient history is sufficiently manifest; though perhaps Muhammad himself, in this latter passage, intended the destruction of Jerusalem by the Romans."—*Sale, Baidháwi, Yahya, Jaláluddín.*

*against you* to afflict you, and to enter the temple, as they entered it the first time, and utterly to destroy that which they had conquered. (8) Peradventure your LORD will have mercy on you *hereafter:* but if ye return *to transgress a third time,* we *also will* return *to chastise you;* and we have appointed hell *to be* the prison of the unbelievers. (9) Verily this Qurán directeth unto *the way* which is most right, (10) and declareth unto the faithful, who do good works, that they shall receive a great reward; (11) and that for those who believe not in the life to come, we have prepared a grievous punishment.

R 3/2. ‖ (12) Man prayeth for evil, as he prayeth for good; for man is hasty. (13) We have ordained the night and the day for two signs *of our power;* afterwards we blot out the sign of the night, and we cause the sign of the day to shine forth, that ye may endeavour to obtain plenty from your LORD *by doing your business therein,* and that ye may know the number of years, and the computation *of time;* and everything *necessary* have we explained by a

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(8) *We also will return to chastise you.* "And this came accordingly to pass; for the Jews being again so wicked as to reject Muhammad and conspire against his life, God delivered them into his hands; and he exterminated the tribe of Quraidha, and slew the chiefs of al Nadír, and obliged the rest of the Jewish tribes to pay tribute."—*Sale, Baidháwi.*

(12) *Man prayeth for evil.* "Out of ignorance, mistaking evil for good; or making wicked imprecations on himself and others, out of passion and impatience."—*Sale.*

*Man is hasty.* "Or inconsiderate, not weighing the consequence of what he asks.

"It is said that the person here meant is Adam, who, when the breath of life was breathed into his nostrils, and had reached so far as his navel, though the lower part of his body was, as yet, but a piece of clay, must needs try to rise up, and got an ugly fall by the bargain. But others pretend the passage was revealed on the following occasion. Muhammad committed a certain captive to the charge of his wife, Sauda bint Zamáa, who, moved with compassion at the man's groans, unbound him, and let him escape: upon which the Prophet, in the first motions of his anger, wished her hand might fall off; but immediately composing himself, said aloud, 'O God, I am but a man; therefore turn my curse into a blessing."—*Sale, Jaláluddín.*

*perspicuous* explication. (14) The fate of every man have we bound about his neck; and we will produce unto him, on the day of resurrection, a book *wherein his actions shall be recorded:* it shall be offered him open, (15) *and the angels shall say unto him,* Read thy book; thine own soul will be a sufficient accountant against thee, this day. (16) He who shall be *rightly* directed shall be directed to *the advantage* only *of* his own soul; and he who shall err shall err only against the same: neither shall any laden *soul* be charged with the burden of another. We did not punish *any people,* until we had *first* sent an apostle *to warn them.* (17) And when we resolved to destroy a city, we commanded the inhabitants thereof, who live in affluence, *to obey our apostle;* but they acted corruptly therein: wherefore the sentence was justly pronounced against *that city;* and we destroyed it with an utter destruction. (18) And how many generations have we consumed since Noah? for thy LORD sufficiently knoweth and seeth the sins of his servants. (19) Whosoever chooseth *this* transitory *life,* we will bestow on him therein beforehand that which we please; on him, *namely,* whom we please: afterwards will we appoint him hell *for his abode;* he shall be thrown into the same to be scorched, covered with ignominy, *and* utterly rejected *from mercy.* (20) But whoso-

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(14) *The fate, &c.* "Literally, *the bird,* which is here used to signify a man's *fortune* or *success;* the Arabs, as well as the Greeks and Romans, taking omens from the flight of birds, which they supposed to portend good luck, if they flew from the left to the right, but if from the right to the left, the contrary; the like judgment they also made when certain beasts passed before them."—*Sale.*

*About his neck.* "Like a collar, which he cannot by any means get off." See the Prelim. Disc., sect. iv. p. 164.

This passage makes God the author of evil as well as of good. What man does he is obliged to do by his fate. If he will to do wrong, it is because his fate was bound like a collar about his neck, and which he was unable to loose. See chap. vii. 180, xv. 39–43, and xvi. 95.

(15) *Read thy book.* See Prelim. Disc., p. 141.

(16–18) The effort of the Prophet here is to show that God would destroy the Arabs, and especially the Quraish of Makkah, just as he had destroyed the unbelievers in olden time.

ever chooseth the life to come, and directeth his endeavour towards the same, being also a true believer; the endeavour of these shall be acceptable *unto God.* (21) On all will we bestow *the blessings of this life,* both on these and on those, of the gift of thy LORD; for the gift of thy LORD shall not be denied *unto any.* (22) Behold, how we have caused some of them to surpass others *in wealth and dignity:* but the next life shall be more considerable in degrees *of honour,* and greater in excellence. (23) Set not up another god with *the true* GOD, lest thou sit down in disgrace, *and destitute.*

R 3. ‖ (24) Thy LORD hath commanded that ye worship none besides him; and *that ye show* kindness unto *your* parents, whether the one of them, or both of them attain to old age with thee. Wherefore, say not unto them, Fie *on you!* neither reproach them, (25) but speak respectfully unto them, and submit to behave humbly towards them, out of tender affection, and say, O LORD, have mercy on them both, as they nursed me *when I was* little. (26) Your LORD well knoweth that which is in your souls; whether ye be men of integrity: (27) and he will be gracious unto those who sincerely return *unto him.* (28) And give unto him who is of kin *to you* his due, and *also* unto the poor, and the traveller. And waste not *thy substance* profusely: (29) for the profuse are brethren of the

(24) *Show kindness unto your parents, &c.* This command is on the whole well observed by Muslims. The respect shown to the grey head among them is one of their most pronounced virtues.

*Say not . . . Fie.* Use no contemptuous language towards them.

(25) *Behave humbly, &c.* "Literally, lower the wing of humility," &c.— *Sale.*

(27) *Sincerely return, i.e.,* sincerely turn to him by repentance.

(28) *Give . . . his due.* "That is, friendship and affection, and assistance in time of need."—*Sale.*

(29) *The profuse are brethren of devils.* "Prodigality and squandering away one's substance in folly or luxury being a very great sin. The Arabs were particularly guilty of extravagance in killing camels, and distributing them by lot, merely out of vanity and ostentation, which they are forbidden by this passage, and commanded to bestow what they could spare on their poor relations and other indigent people."—*Sale, Baidhâwi.*

devils: and the devil was ungrateful unto his LORD. (30) But if thou turn from them, in expectation of the mercy which thou hopest from thy LORD; *at least*, speak kindly unto them. (31) And let not thy hand be tied up to thy neck; neither open it with an unbounded expansion, lest thou become worthy of reprehension, and be reduced to poverty. (32) Verily thy LORD will enlarge the store of whom he pleaseth, and will be sparing *unto whom he pleaseth;* for he knoweth and regardeth his servants. (33) Kill not your children for fear of being brought to want; we will provide for them and for you; verily the killing them is a great sin.

‖ (34) Draw not near unto fornication; for it is wicked- RUBA. ness and an evil way. (35) Neither slay the soul which R ¼. GOD hath forbidden *you to slay*, unless for a just cause; and whosoever shall be slain unjustly, we have given his heir power *to demand satisfaction;* but let him not exceed the bounds *of moderation* in putting to death *the murderer in too cruel a manner, or by revenging his friend's blood on any other than the person who killed him;* since he

(30) *If thou turn from them, &c.* "That is, if thy present circumstances will not permit thee to assist others, defer thy charity till God shall grant thee better ability."—*Sale.*

(31) *I.e.*, "be neither niggardly nor profuse, but observe the mean between the two extremes, wherein consists true liberality."—*Sale, Baidhâwi.*

(33) *Kill not your children.* See notes on chap. vi. 137 and 151; also on chap. lxxxi. 8.

(35) *Unless for a just cause.* This verse is said (Hughes' *Notes on Muhammadanism*, p. 140) to abrogate chap. ii. 178, though it is difficult to understand how a subsequent revelation can be abrogated by a former!

It is more reasonable to understand chap. ii. 178, which forbids retaliation by private persons, as abrogating the law of this verse.

Sale says, "The crimes for which a man may justly be put to death are these: apostasy, adultery, and murder." See also chap. ii. 178.

*We have given his heir power, &c.* "It being at the election of the heir or next of kin, either to take the life of the murderer or to accept of a fine in lieu of it."—*Sale.*

*He is assisted.* "Some refer the pronoun he to the person slain, for the avenging whose death this law was made; some to the heir, who has a right granted him to demand satisfaction for his friend's

is assisted *by this law.* (36) And meddle not with the substance of the orphan, unless it be to improve it, until he attain his age of strength : and perform *your* covenant; for the *performance of your* covenant shall be inquired into *hereafter.* (37) And give full measure, when you measure *aught;* and weigh with a just balance. This will be better, and more easy for determining *every man's due.* (38) And follow not that whereof thou hast no knowledge ; for the hearing, and the sight, and the heart, every of these shall be examined *at the last day.* (39) Walk not proudly in the land, for thou canst not cleave the earth, neither shalt thou equal the mountains in stature. (40) All this is evil, *and* abominable in the sight of thy LORD. (41) These *precepts are a part* of the wisdom which thy LORD hath revealed unto thee. Set not up any other god *as equal* unto GOD, lest thou be cast into hell, reproved *and* rejected. (42) Hath your LORD preferably granted unto you sons, and taken *for himself* daughters from among the angels ? Verily *in asserting this* ye utter a grievous saying.

R 5. || (43) And now have we used various *arguments and repetitions* in this Qurán, that they may be warned : yet it only rendereth them more disposed to fly *from the truth.* (44) Say *unto the idolaters,* If there were *other* gods with him, as ye say, they would surely seek an occasion *of making some attempt* against the possessor of the throne :

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blood ; and others to him who shall be slain by the heir, if he carry his vengeance too far."—*Sale, Yahya, Baidhávi.*

(36) See notes on chap. iv. 2–5.

(38) *That whereof thou hast no knowledge, i.e.,* "vain and uncertain opinions, which thou hast not good reason to believe true, or at least probable. Some interpret the words, *Accuse not* another of a crime *whereof thou hast no knowledge;* supposing they forbid the bearing false witness, or the spreading or giving credit to idle reports of others."—*Sale, Baidhávi, Zamakhshari.*

(42) See notes on chap. xvi. 59–61.

(44) *They would surely seek, &c., i.e.,* "they would in all probability contend with God for superiority, and endeavour to dethrone him, in the same manner as princes act with one another on earth." —*Sale.*

(45) GOD forbid! and far, very far, be that from him which they utter! (46) The seven heavens praise him, and the earth, and all who are therein: neither is there anything which doth not celebrate his praise; but ye understand not their celebration *thereof:* he is gracious and merciful. (47) When thou readest the Qurán, we place between thee and those who believe not in the life to come a dark veil; (48) and we put coverings over their hearts, lest they should understand it, and in their ears thickness of hearing. (49) And when thou makest mention, in *repeating* the Qurán, of thy LORD only, they turn their backs, flying *the doctrine of his unity.* (50) We well know with what *design* they hearken, when they hearken unto thee, and when they privately discourse together: when the ungodly say, Ye follow no other than a madman. (51) Behold! what epithets they bestow on thee. But they are deceived; neither can they *find* any *just* occasion *to reproach thee.* (52) They also say, After we shall have become bones and dust, shall we surely be raised a new creature? (53) Answer, Be ye stones, or iron, or some creature more improbable in your opinions *to be raised to life.* But they will say, Who shall restore us *to life?* Answer, He who created you the first time: and they will wag their heads at thee, saying, When *shall* this *be?* Answer, Peradventure it is nigh. (54) On *that* day shall GOD call you *forth from your sepulchres,* and ye shall obey, with cele-

(46) *Seven heavens.* These, according to the Jews, were, "the veil, the firmament, the clouds, the habitation, the abode, the fixed seat, and the arabath." See Welstein on 2 Cor. xii. 2.

(47, 48) Compare 2 Cor. iii. 13–16.

(49) *They turn their backs, &c.* "Not allowing their gods to be his associates, nor praying their intercession with him."—*Sale.*

(50) *With what design they hearken,* viz., "to mock and jest. One Nadhar Ibn Hárith said, 'I don't know what Muhammad says.' Abu Sufián said, 'I believe some of his statements to be true.' Abu Jahal replied, 'He is a madman;' and Abul Lahab said, 'He is a juggler;' while some one else said, 'He is only a poet.'"—*Tafsír-i-Raufi.*

(54) *With celebration of his praise.* "The dead, says Baidháwi, at his call shall immediately arise, and shaking the dust off their heads, shall say, 'Praise be unto thee, O God.'"—*Sale.*

bration of his praise, and ye shall think that ye tarried but a little while.

R 6. || (55) Speak unto my servants, that they speak mildly *unto the unbelievers, lest ye exasperate them;* for Satan soweth discord among them, and Satan is a declared enemy unto man. (56) Your LORD well knoweth you; if he pleaseth, he will have mercy on you, or, if he pleaseth, he will punish you: and we have not sent thee *to be* a steward over them. (57) Thy LORD well knoweth all persons in heaven and on earth. We have bestowed peculiar favours on some of the prophets, preferably to others; and we gave unto David the psalms. (58) Say, Call upon those whom ye imagine *to be gods* besides him; yet they will not be able to free you from harm, or to turn *it on others.* (59) Those whom ye invoke do *themselves* desire *to be admitted to* a near conjunction with their LORD, *striving* which of them shall approach nearest *unto him:* they also hope for his mercy, and dread his punishment; for the

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*Tarried but a little while*, viz., "in your graves, or in the world."—*Sale.*

(55) See chap. xvi. 126.

(56) *He will punish you.* "These words are designed as a pattern for the Muslims to follow in discoursing with the idolaters, by which they are taught to use soft and dubious expressions, and not to tell them directly that they are doomed to hell-fire; which, besides the presumption in offering to determine the sentence of others, would only make them more irreconcilable enemies."—*Sale, Baidhâwi.*

(57) *Thy Lord well knoweth, &c.* "And may choose whom he pleases for his ambassador. This is an answer to the objections of the Quraish that Muhammad was the orphan pupil of Abu Tálib, and followed by a parcel of naked and hungry fellows."—*Sale, Baidhâwi.*

*We gave unto David the psalms.* "Which were a greater honour to him than his kingdom; and wherein Muhammad and his people are foretold by these words, among others, 'The righteous shall inherit the earth.'"—*Sale, Baidhâwi.*

Compare Psalm xxxvii. 29.

(59) *Those whom ye invoke, &c.*, viz., "the angels and prophets, who are the servants of God, as well as yourselves."—*Sale.* Rodwell thinks the passage alludes to Christian saint-worship, but this, like Sale's reference to the prophets, is doubtful. The allusion is very probably limited to the angels, who are called in ver. 42, "the daughters of God."

punishment of thy LORD is terrible. (60) There is no city but we will destroy the same before the day of resurrection, or we will punish it with a grievous punishment. This is written in the book *of our eternal decrees.* (61) Nothing hindered us from sending *thee* with miracles, except that the former *nations* have charged them with imposture. We gave unto *the tribe of* Thamúd, *at their demand,* the she-camel visible *to their sight:* yet they dealt unjustly with her: and we send not *a prophet* with miracles, but to strike terror. (62) *Remember* when we said unto thee, Verily thy LORD encompasseth men *by his knowledge and power.* We have appointed the vision which we showed thee, and also the tree cursed in the

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(61) *Nothing hindered us, &c.* This is perhaps the most decisive passage in the Qurán to prove Muhammad did not possess the power of working miracles. He is said not to have received the power, and the reason is annexed—that former prophets had wrought miracles, but had nevertheless been charged with imposture! The only miracle of the Qurán is the Qurán, which, according to Muhammad, was not his miracle, but God's miracle.

*They dealt unjustly.* See chap. vii. 74, and note.

*But to strike terror.* The purport of this saying is the same as that of the beginning of this verse. Miracles were always of a dreadful character, as the Flood, the destruction of Sodom, of Ád, of Thamúd, &c. Ergo, were Muhammad to work a miracle, it would be one of terror and destruction to the Quraish!

(62) *The vision.* "Muhammad's journey to heaven is generally agreed to be intended in this place, which occasioned great heats and debates among his followers, till they were quieted by Abu Baqr's bearing testimony to the truth of it. The word *vision*, here used, is urged by those who take this journey to have been no more than a dream as a plain confirmation of their opinion. Some, however, suppose the vision meant in this passage was not the night-journey, but the dream Muhammad saw at al Hudaibiya, wherein he seemed to make his entrance into Makkah; or that at Badr; or else a vision he had relating to the family of Ummaya, whom he saw mount his pulpit, and jump about in it like monkeys; upon which he said, 'This is their portion in this world, which they have gained by their profession of Islám.' But if any of these latter expositions be true, the verse must have been revealed at Madína."—*Sale, Baidhāwi.*

See Prelim. Disc., pp. 80 and 81; also note on chap. xlviii. 18, viii. 34, and above on ver. 1.

*The tree cursed in the Qurán.* "Called al Zakkum, which springs from the bottom of hell."—*Sale.* See also chap. xxxvii. 60.

"The zakkum is a thorny tree which grows in Arabia, and of

Qurán, only for an occasion of dispute unto men, and to strike *them* with terror; but it shall cause them to transgress only the more enormously.

R 7/7. ‖ (63) And *remember* when we said unto the angels, Worship Adam; and they *all* worshipped him except Iblís, *who* said, Shall I worship him whom thou hast created *of* clay? (64) *And* he said, What thinkest thou *as to* this *man* whom thou hast honoured above me? verily, if thou grant me respite until the day of resurrection, I will extirpate his offspring, except a few. (65) *God* answered, Begone, *I grant thee respite:* but whosoever of them shall follow thee, hell shall surely be your reward; an ample reward *for your demerits!* (66) And entice to vanity such of them as thou canst, by thy voice; and assault them on all sides with thy horsemen and thy footmen; and partake with them in *their* riches, and *their* children; and make them promises; (but the devil shall make them no other than deceitful promises;) (67) *as to* my servants, thou shalt have no power over them; for thy LORD is a sufficient protector *of those who trust in him.* (68) It is your LORD who driveth forward the ships for you in the sea, that ye may seek *to enrich yourselves* of his abundance *by commerce;* for he is merciful towards you. (69) When a misfortune befalleth you at sea, the *false deities* whom ye invoke are forgotten *by you,* except him *alone:* yet when he bringeth you safe to dry land, ye

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which the fruit is excessively bitter. It was no doubt this bad quality which induced Muhammad to place it in hell."—*Savary.*

(63–65) *Iblís.* See notes on chap. ii. 34, vii. 11–19, and xv. 28–44.

(66) *Footmen, i.e.,* use every means in your power.

*Partake with them in their riches, &c.* "Instigating them to get wealth by unlawful means, and to spend it in supporting vice and superstition, and tempting them to incestuous mixtures, and to give their children names in honour of their idols, as Abd Yagúth, Abd al Uzza, &c."—*Sale, Baidhávi.*

Savary translates this passage, preserving the spirit of the original, thus:—"Render men docile to thy voice; attack them with thy legions; increase their riches and the number of their children; flatter them with delightful hopes. Thy promises shall be delusive."

(69) *Man is ungrateful.* See notes on chap. x. 23, 24.

retire afar off *from him, and return to your idols;* for man is ungrateful. (70) Are ye therefore secure that he will not cause the dry land to swallow you up, or *that he will not* send against you a *whirlwind* driving the sands *to overwhelm you?* Then shall ye find none to protect you. (71) Or are ye secure that he will not cause you again to commit yourselves to *the sea* another time, and send against you a tempestuous wind, and drown you; for that ye have been ungrateful? then shall ye find none to defend *you* against us in that *distress.* (72) And now have we honoured the children of Adam *by sundry peculiar privileges and endowments;* and we have given them conveniences of carriage by land and by sea, and have provided food for them of good things; and we have preferred them before many of *our creatures* which we have created, by granting *them great* prerogatives.

‖ (73) On a *certain* day we will call all men *to judgment* with their *respective* leader: and whosoever shall have his book given him into his right hand, they shall read their book *with joy and satisfaction;* and they shall not be wronged a hair. (74) And whoever hath been blind in this *life* shall be also blind in the next, and shall wander more widely from the path *of salvation.* (75) It wanted little *but the unbelievers* had tempted thee R 8.

(73) *Their . . . leader.* "Some interpret this of the prophet sent to every people; others, of the heads of sects; others, of the various religions professed in the world; others, of the books which shall be given to every man at the resurrection, containing a register of their good and bad actions."—*Sale, Baidháwi.*

*Whosoever shall have his book, &c.* See the Prelim. Disc., p. 144.

*A hair.* See note on chap. iv. 47.

(74) *Blind, i.e.,* in respect to the truth of Islám.

(75) *It wanted but little, &c.* "These are generally supposed to have been the tribe of Thakíf, the inhabitants of al Tayif, who insisted on Muhammad's granting them several very extraordinary privileges, as the terms of their submission to him; for they demanded that they might be made free from the legal contribution of alms, and from observing the appointed times of prayer; that they might be allowed to keep their idol al Lát for a certain time (Prelim. Disc., p. 39), and that their territory might be declared a place of security, and not be violated, like that of Makkah, &c. And

to swerve from *the instructions* which we had revealed unto thee, that thou shouldest devise concerning us a different thing; and then would they have taken thee for *their* friend: (76) and unless we had confirmed thee, thou hadst certainly been very near inclining unto them a little. (77) Then would we surely have caused thee to taste the punishment of life and the punishment of death; and thou shouldest not have found any to protect thee against us. (78) The *unbelievers* had likewise almost caused thee to depart the land, that they might have expelled thee thence: but then should they not have tarried *therein*

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they added, that if the other Arabs asked him the reason of these concessions, he should say that God had commanded him so to do. According to which explication it is plain this verse must have been revealed long after the Hijra.

"Some, however, will have the passage to have been revealed at Makkah, on occasion of the Quraish, who told Muhammad they would not suffer him to kiss the black stone in the wall of the Kaabah, unless he also visited their idols and touched them with his hand, to show his respect."

Muir refers this passage to the compromise which Muhammad made with idolatry at Makkah in the sixth year of his mission. Certainly the explanations of the commentators, as given by Sale, are, to say the least, very improbable. But the passage carries with it a definite meaning when applied to the "lapse of Muhammad." For the whole story, with the authorities of the same, the reader is referred to Muir's *Life of Mahomet*, vol. ii. chap. v.; see also notes on chap. xxii. 53, 54, and chap. liii. 19–23.

(77) *The punishment of life and . . . death*, viz., "both of this life and the next. Some interpret the first of the punishment in the next world, and the latter of the torture of the sepulchre."—*Sale, Baidhâwi.*

(78) *Had likewise almost caused thee to depart, &c.* "The commentators differ as to the place where this passage was delivered and the occasion of it. Some think it was revealed at Makkah, and that it refers to the violent enmity which the Quraish bore Muhammad, and their restless endeavours to make him leave Makkah, as he was at length obliged to do. But as the persons here spoken of seem not to have prevailed in their project, others suppose that the verse was revealed at Madína, on the following occasion: The Jews, envious of Muhammad's good reception and stay there, told him, by way of counsel, that Syria was the land of the prophets, and that if he was a prophet he ought to go thither. Muhammad, seriously reflecting on what they had said, began to think they had advised him well, and actually set out and proceeded a day's journey on his way to Syria; whereupon God acquainted him with their design by

after thee, except a little while. (79) *This is* the method of dealing *which we have prescribed ourselves* in respect to our apostles, whom we have already sent before thee: and thou shalt not find any change in our *prescribed* method.

|| (80) Regularly perform *thy* prayer at the declension of the sun, at the first darkness of the night, and the prayer of daybreak; for the prayer of daybreak is borne R 9.

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the revelation of this verse, and he returned to Madína."—*Sale, Baidhâwi, Jalâluddín.*

These interpretations of the commentators have a suspicious look here. The first could only apply if shown that Muhammad ever did meditate leaving Makkah before the Hijra, which we have no reason to believe. The second is not only without historical basis, but in itself improbable. A better meaning is suggested by what follows: that, should he leave the unbelievers, as he was tempted to do by their obstinate unbelief, the result would be speedy destruction to the unbelievers, as Lot's leaving Sodom had been the precursor of the divine vengeance on the Sodomites, or as Shuaib's departure from the Midianites was followed by a pestilent storm from heaven, &c. (see chap. vii. 81–94).

*Except a little while.* "This was fulfilled, according to the former of the above-mentioned explications, by the loss of the Quraish at Badr; and, according to the latter, by the great slaughter of the Jews of Quraidha and al Nadhír."—*Sale.*

This pretended fulfilment confutes the explications referred to by Sale above. The first contradicts the terms of the text, which plainly make the threatened punishment to depend upon *their success* in persuading Muhammad to leave Makkah. As they did not succeed, and the text implies that they did not, we must believe the threat never could have had a fulfilment. The same statement applies to the second explanation of the commentators, which implies, contrary to the purport of the text, that Muhammad actually left Madína.

(80) *The declension of the sun, i.e.*, "at the time of noon-prayer, when the sun declines from the meridian; or, as some choose to translate the words, *at the setting of the sun*, which is the time of the first evening prayer."—*Sale.*

*First darkness.* "The time of the last evening prayer."—*Sale.*

*Prayer of daybreak.* "Literally, *the reading of the daybreak;* whence some suppose the reading of the Qurán at that time is here meant."—*Sale.*

It seems clear from this passage that Muhammad first observed the Jewish hours of prayer.

*Borne witness unto by the angels*, viz., "the guardian angels, who, according to some, are relieved at that time; or else the angels appointed to make the change of night into day, &c."—*Sale, Baidhâwi.*

witness unto *by the angels.* (81) And watch *some part* of the night in the same *exercise,* as a work of supererogation for thee: peradventure thy LORD will raise thee to an honourable station. (82) And say, O LORD, cause me to enter with a favourable entry, and cause me to come forth with a favourable coming forth; and grant me from thee an assisting power. (83) And say, Truth is come, and falsehood is vanished: for falsehood is of short continuance. (84) We send down of the Qurán that which is a medicine and mercy unto the true believers; but it shall only increase the perdition of the unjust. (85) When we bestow favours on man, he retireth and withdraweth himself *ungratefully from us:* but when evil

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(81) *Watch some part of the night, &c.* This suggests how the two hours of prayer added to the Jewish times of prayer had their rise. They were first supererogatory and afterwards were made necessary.

*Thy Lord will raise thee, &c.* "According to a tradition of Abu Huraira, the *honourable station* here intended is that of intercession for others."—*Sale, Jaláluddín.*

Rodwell thinks the *station* has reference to the nearness of the believer to God, attained in spiritual ecstasies, &c.

(82) *Cause me to enter, &c.* "That is, grant that I may enter my grave with peace, and come forth from it at the resurrection with honour and satisfaction. In which sense this petition is the same with that of Balaam, 'Let me die the death of the righteous, and let my last end be like his' (Numb. xxiii. 10).

"But as the person here spoken to is generally supposed to be Muhammad, the commentators say he was commanded to pray in these words for a safe departure from Makkah, and a good reception at Madína; or for a sure refuge in the cave, where he hid himself when he fled from Makkah; or, which is the more common opinion, for a victorious entrance into Makkah and a safe return thence."—*Sale, Baidháwi, Jaláluddín.*

(83) "These words Muhammad repeated when he entered the temple of Makkah after the taking of that city, and cleansed it of the idols; a great number of which are said to have fallen down on his touching them with the end of the stick he held in his hand."—*Sale, Baidháwi,* and *Gagnier's Life of Mahomet,* vol. ii. p. 127.

The passage is closely connected with the preceding verse, which seems to show that both verses have been *adapted* by the commentators to various events which might be alluded to, the half-dozen or more events, to which the former part of this passage is made to apply (see *Tafsír-i-Raufi, in loco*), indicate that the application of the latter portion to the entry of Makkah is purely arbitrary and fanciful.

toucheth him, he despaireth *of our mercy*. (86) Say, Every one acteth after his own manner: but your LORD best knoweth who is most truly directed in *his* way.

|| (87) They will ask thee concerning the spirit: answer, The spirit *was created* at the command of my LORD: but ye have no knowledge given unto you, except a little. (88) If we pleased, we should certainly take away that which we have revealed unto thee: in such case thou couldst not find any to assist thee therein against us, (89) unless through mercy from thy LORD; for his favour towards thee hath been great. (90) Say, Verily if men and genii were purposely assembled, that they might produce *a book* like this Qurán, they could not produce *one* R 10 10.

(86) *Every one acteth after his own manner, i.e.*, "according to his judgment or opinion, be it true or false; or according to the bent of his mind and the natural constitution of his body."—*Sale, Baidhâwi.*

(87) *The spirit*, "or the soul of man. Some interpret it of the Angel Gabriel or of the divine revelation."—*Sale.*

Rodwell takes the latter view, and fills up the ellipsis by inserting the word *proceedeth* instead of *was created*. The *Tafsîr-i-Husaini*, *Tafsîr-i-Raufi*, and the Commentary by Abdul Qádir all agree with Sale.

*At the command*, viz., "by the word *Kun*, *i.e. Be;* consisting of an immaterial substance and not generated like the body. But, according to a different opinion, this passage should be translated, 'The spirit is of those things, the knowledge of which thy Lord hath reserved to himself.' For it is said that the Jews bid the Quraish ask Muhammad to relate the history of those who slept in the cave (see next chapter), and of Dhu al Qarnain, and to give them an account of the soul of man; adding, that if he pretended to answer all the three questions, or could answer none of them, they might be sure he was no prophet; but if he gave an answer to one or two of the questions, and was silent as to the other, he was really a prophet. Accordingly, when they propounded the questions to him, he told them the two histories, but acknowledged his ignorance as to the origin of the human soul."—*Sale, Baidhâwi.*

*Except a little.* "All your knowledge being acquired from the information of your senses, which must necessarily fail you in spiritual speculations, without the assistance of divine revelation."—*Sale, Baidhâwi.*

(88) *That which we have revealed*, viz., "the Qurán, by razing it both from the written copies and the memories of men."—*Sale.*

This passage again sets forth Muhammad's belief in the inspiration of the Qurán. According to the next verse he regarded himself as a special favourite of God.

(90) See notes on chap. ii. 23, vi. 94, viii. 31, and x. 39.

like unto it, although the one of them assisted the other. (91) And we have variously propounded unto men in this Qurán every *kind of* figurative argument; but the greater part of men refuse *to receive it*, merely out of infidelity. (92) And they say, We will by no means believe on thee until thou cause a spring of water to gush forth for us out of the earth; (93) or thou have a garden of palm-trees and vines, and thou cause rivers to spring forth from the midst thereof in abundance; (94) or thou cause the heaven to fall down upon us, as thou hast given out, in pieces; or thou bring down GOD and the angels to vouch *for thee;* (95) or thou have a house of gold; or thou ascend by a ladder to heaven: neither will we believe thy ascending *thither alone*, until thou cause a book to descend unto us, *bearing witness of thee*, which we may read. Answer, My LORD be praised! Am I *other* than a man, *sent as* an apostle?

R 11. 11. ‖ (96) And nothing hindereth men from believing, when a direction is come unto them, except that they say, Hath GOD sent a man *for his* apostle? (97) Answer, If the angels had walked on earth *as* familiar inhabitants *thereof*, we had surely sent down unto them from heaven an angel *for our* apostle. (98) Say, GOD is a sufficient witness between me and you: for he knoweth and regardeth his servants. (99) Whom GOD shall direct, he shall be the *rightly* directed; and whom he shall cause to err, thou shalt find none to assist, besides him. And

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(92–95) These miracles were demanded of Muhammad by the Quraish of Makkah, and though Muhammad here denies his inability to perform the wonders demanded, saying, "My Lord be praised! Am I other than a man sent as an apostle?" and, notwithstanding the teaching of ver. 61 above, yet all orthodox Muslims believe on the testimony of tradition that he actually wrought all these wonders. See also notes on chap. xiii. 8 and 27.

(95) *Neither will we believe thy ascending, &c.* The allusion is to Muhammad's night-journey; see note on ver. 1 above. This passage proves beyond reasonable dispute that the night-journey was represented to the Quraish as a real journey and not as a vision. See note on ver. 1.

we will gather them together on the day of resurrection, *creeping* on their faces, blind, and dumb, and deaf: their abode *shall be* hell; so often as *the fire thereof* shall be extinguished, we will rekindle a burning flame to *torment* them. (100) This shall be their reward, because they disbelieve in our signs, and say, When we shall have been *reduced to* bones and dust, shall we surely be raised new creatures?

|| (101) Do they not perceive that GOD, who created the heavens and the earth, *is* able to create *other bodies*, like *their present?* And he hath appointed them a limited term; there is no doubt thereof: but the ungodly reject *the truth*, merely out of unbelief. (102) Say, If ye possessed the treasures of the mercy of my LORD, ye would surely refrain *from using them*, for fear of spending *them;* for man is covetous. NISF.

|| (103) We heretofore gave unto Moses *the power of working* nine evident signs. And do thou ask the children R 12 12.

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(99) *We will gather, &c.* See Prelim. Disc., pp. 138–140.

*So often as the fire, &c., i.e.,* "when the fire shall go out or abate for want of fuel after the consumption of the skins and flesh of the damned, we will add fresh vigour to the flames by giving them new bodies."—*Sale.*

See chap. iv. 54, and notes on chap. ii. 38.

(101) *A limited term.* "Of life or resurrection."—*Sale.*

The latter is probably the reference intended here. Compare chap. iii. 9 and note.

(102) *For fear of spending them, i.e.,* "lest they should be exhausted."—*Sale.*

(103) *Nine evident signs.* "These were, the changing his rod into a serpent, the making his hand white and shining, the producing locusts, lice, frogs, and blood, the dividing of the Red Sea, the bringing water out of the rock, and the shaking of Mount Sinai over the children of Israel. In lieu of the three last some reckon the inundation of the Nile, the blasting of the corn, and scarcity of the fruits of the earth. These words, however, are interpreted by others, not of *nine miracles*, but of *nine commandments*, which Moses gave his people, and were thus numbered up by Mohammed himself to a Jew, who asked him the question, viz., that they should not be guilty of idolatry, nor steal, nor commit adultery or murder, nor practise sorcery or usury, nor accuse an innocent man to take away his life, or a modest woman of whoredom, nor desert the army; to which he added the observing of the sab-

of Israel *as to the story of Moses;* when he came unto them, and Pharaoh said unto him, Verily, I esteemed thee, O Moses, *to be* deluded by sorcery. (104) *Moses* answered, Thou well knowest that none hath sent down these evident signs except the LORD of heaven and earth; and I surely esteem thee, O Pharaoh, a lost *man.* (105) Wherefore *Pharaoh* sought to drive them out of the land; but we drowned him and all those who were with him. (106) And we said unto the children of Israel, after *his destruction,* Dwell ye in the land: and when the promise of the next life shall come *to be fulfilled,* we will bring you *both* promiscuously *to judgment.* We have sent down *the Qurán* with truth, and it hath descended with truth: and we have not sent thee *otherwise* than *to be* a bearer of good tidings and a denouncer *of threats.* (107) And we have divided the Qurán, *revealing it by parcels,* that thou mightest read it unto men with deliberation: and we have sent it down, causing *it* to descend *as occasion required.* (108) Say, Whether ye believe therein, or do not believe, verily those who have been favoured with the knowledge *of the scriptures which were revealed* before it, when the same is rehearsed unto them, fall down on *their* faces, worshipping, and say, Our LORD be praised, for that the promise of our LORD is surely fulfilled! (109) and they fall down on *their* faces, weeping; and *the hearing thereof* increaseth their humility. (110)

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bath, as a tenth commandment, but which peculiarly regarded the Jews; upon which answer, it is said, the Jew kissed the Prophet's hands and feet."—*Sale, Baidhâwi.*

*Ask the children of Israel.* See note on chap. vi. 20.

"Some think these words are directed to Moses, who is hereby commanded to *demand the children of Israel of* Pharaoh, that he might let them go with him."—*Sale, Baidhâwi.*

(106) *Dwell ye in the land.* The impression is left on the mind here that the *land* referred to by Muhammad was the land of the Pharaohs. See note on chap. vii. 137.

(107) *We have divided the Qurán, &c.* See Prelim. Disc., p. 108.

(108) The persons alluded to here were Jews or Jewish converts, who either believed or pretended to believe in Muhammad as the promised Messiah. See note on chap. vi. 20.

Say, call upon GOD, or call on the Merciful: by whichsoever *of the two names* ye invoke *him, it is equal;* for he hath most excellent names. Pronounce not thy prayer aloud, neither pronounce it with too low a voice, but follow a *middle* way between these: (111) and say, Praise *be* unto GOD, who hath not begotten any child; who hath no partner in the kingdom, nor hath any to protect him from contempt: and magnify him by proclaiming his greatness.

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(110) *God or . . . the Merciful.* "The infidels hearing Muhammed say, O God, and *O Merciful,* imagined *the Merciful* was the name of a deity different from God, and that he preached the worship of two, which occasioned this passage. See chap. vii. 181." —*Sale.*

*Follow a middle way, &c.* "Neither so loud that the infidels may overhear thee, and thence take occasion to blaspheme and scoff; nor so softly as not to be heard by the assistants. Some suppose that by the word *prayer* in this place is meant the reading of the Qurán."—*Sale.*

Rodwell tells us this was in imitation of the practice of the Jews.

(111) Compare chap. iii. 39, v. 19 and 79, and vi. 101.

# CHAPTER XVIII.

ENTITLED SURAT AL KAHAF (THE CAVE).

*Revealed at Makkah.*

## INTRODUCTION.

THIS chapter might be called the chapter of wonderful stories. It owes its name to one of these—the story of the sleepers in the cave, which is the story of the Seven Sleepers of Christian tradition embellished by Muhammad with an Islamic colouring. (See notes on vers. 8–12.)

This story is remarkable, in that it throws some light on the habit the Prophet of Makkah had of delaying to answer difficult questions till the following day, on the pretence of not yet having received the answer by revelation. In this instance, if we are to believe the commentators, he had to wait ten days for the required answer, at which time he proclaims himself rebuked by God for rashly presuming to command the spirit of revelation on a morrow (ver. 23, note). But, judging from the character of the story itself, we are safe in adopting the opinion that during this interval Muhammad did not despise the scanty information he was able to derive from the Christian slaves of his town, some of whom were in his own household.

A remarkable feature of the stories of this chapter is that three of them are derived from apocryphal sources, viz., the story of the sleepers, the story of Khidhar (Jethro), and the story of Alexander's journeyings, and of his building a barrier to prevent the incursions of the northern kings of Gog and Magog. All these stories partake of the character of the marvellous, and carry with them such an air of vagueness as to leave the impression that Muhammad's informants were themselves but ill-informed. We have already indicated our belief as to the source of this information.

The remaining portions of the chapter are of the usual Makkan type. The idolaters are warned by the example of rebellious nations in past ages, and especially by that of the Israelites, who, on account of having rejected their prophets, suffered the loss of their sacred city. On the other hand, the faithful are encouraged by the hopes of Paradise.

*Probable Dates of the Revelations.*

The whole of this chapter belongs to Makkah. It is true some authorities would refer the exhortation of ver. 27 to Madína, but other authorities place it among the Makkan revelations, while there is nothing in the sentiment of that verse which might not have been uttered at any time and in any place. Occurring as it does in the midst of Makkan revelations, it is more natural to count it among them than forcibly to transfer it to Madína.

Beyond the style of the chapter and the spirit of the addresses to the Quraish there is little upon which to fix a date for the composition. These are, however, quite decisive for a period anterior to the Ban of the Hashimites. The intercourse with Jews and Christians, through whom most of the matter of this chapter was derived, would also point to a period when Muhammad had gained converts and adherents from among these. We conclude, therefore, that the main portion of this chapter should be assigned to about the sixth year of Muhammad's ministry at Makkah. The stories of Ḳhidhar and of Alexander may, however, belong to some other period, their presence here being accounted for by the purpose of the compilers to bring together these marvellous stories in the same chapter. I confess, however, that this is simply conjecture.

*Principal Subjects.*


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|---|---|
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| Those who say God has sons or daughters are liars | 3, 4 |
| Muhammad grieves for the unbelief of his people | 5 |
| Earth's adornment to be reduced to dust | 6, 7 |
| The story of the companions of the cave | 8–22 |
| Muhammad rebuked for promising a revelation on a fixed date | 23 |
| The sleepers of the cave sleep 309 years | 24 |
| Times and seasons are in God's hands | 25 |
| None can change the Qurán | 26 |
| The pious are the Prophet's guardians | 27 |

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Moses desires to be taught by Ḳhidhar . . . . 65
Ḳhidhar, knowing Moses's inability to receive his wisdom, yields to his importunity . . . . . 66–69
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Ḳhidhar refuses to communicate further with Moses on account of his protests against his conduct, but condescends to explain his conduct . . . . . 77–81
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He builds a rampart against them . . . . . 94–96
Gog and Magog to be let loose before the judgment-day . 97–99
Rewards and punishments in the judgment . . 100–108
Were the ocean ink, it would not suffice to write all the words of God . . . . . 109
Muhammad only a mortal man . . . . . 110

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IN THE NAME OF THE MOST MERCIFUL GOD.

R 1/13. ‖ (1) Praise be unto God, who hath sent down unto his servant the book *of the Qurán,* and hath not inserted therein any crookedness, (2) *but hath made it* a straight *rule:* that he should threaten a grievous punishment *unto*

*the unbelievers*, from his presence; and should bear good tidings unto the faithful, who work righteousness, that they should receive an excellent reward, *namely, paradise*, wherein they shall remain for ever: (3) and that he should warn those who say, GOD hath begotten issue; (4) of which matter they have no knowledge, neither *had* their fathers. A grievous saying *it is*, which proceedeth from their mouths: they speak no other than a lie. (5) Peradventure thou wilt kill thyself with grief after them, *out of thy earnest zeal for their conversion*, if they believe not in this new revelation *of the Qurán*. (6) Verily we have ordained whatsoever is on the earth for the ornament thereof, that we might make trial of *men, and see* which of them excelleth in works: (7) and we will surely reduce whatever is thereon to dry dust. (8) Dost thou consider that the companions of the cave, and Al Raqím, were *one* of our signs, *and* a *great* miracle? (9)

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(3) *Those who say, God hath begotten issue.* See notes on chap. iv. 169, v. 19 and 79, and vi. 101. The passage may allude to Christians, but more probably to the idolaters of Makkah, who called the angels the daughters of God.

(5) *New revelation.* It was new to the Arabs, but, according to Muhammad's uniform claim, not new to Jews and Christians.

(8) *Companions of the cave.* "These were certain Christian youths, of a good family in Ephesus, who, to avoid the persecution of the Emperor Decius, by the Arab writers called Decianus, hid themselves in a cave, where they slept for a great number of years.

"This apocryphal story (for Baronius, *Martyrol.* ad 27 Julii, treats it as no better, and Father Marracci acknowledges it to be partly false, or at least doubtful, though he calls Hottinger *a monster of impiety*, and the *off-scum of heretics*, for terming it a fable) was borrowed by Muhammad from the Christian traditions (vide Greg. Turon et Simeon, *Metaphraste*), but has been embellished by him and his followers with several additional circumstances."—*Sale, Baidháwi, Jaláluddín.*

*Al Raqím.* "What is meant by this word the commentators cannot agree. Some will have it to be the name of the mountain or the valley wherein the cave was; some say it was the name of their dog; and others (who seem to come nearest the true signification) that it was a brass plate or stone table placed near the mouth of the cave, on which the names of the young men were written.

There are some, however, who take the companions of Al Raqím to be different from the seven sleepers: for they say the former

When the young men took refuge in the cave, they said, O LORD, grant us mercy from before thee, and dispose our business for us to a right *issue*. (10) Wherefore we struck their ears *with deafness, so that they slept without disturbance* in the cave for a *great* number of years: (11) then we awaked them, that we might know which of the two parties was more exact in computing the space which they had remained *there*.

R $\frac{2}{14}$. ‖ (12) We will relate unto thee their history with truth. Verily they were young men who had believed in their LORD; and we had abundantly directed them; (13) and we fortified their hearts with constancy when they stood *before the tyrant;* and they said, Our LORD is the LORD of heaven and earth; we will by no means call on any god besides him, *for* then should we surely utter an extravagance. (14) These our *fellow*-people have taken *other* gods besides him, although they bring no demonstrative argument for them; and who is more unjust than he who deviseth a lie concerning GOD? (15) And *they said the one*

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were three men who were driven by ill weather into a cave for shelter, and were shut in there by the falling down of a vast stone, which stopped the cave's mouth; but on their begging God's mercy, and their relating each of them a meritorious action which they hoped might entitle them to it, were miraculously delivered by the rock's rending in sunder to give them passage."—*Sale, Baidhâwi.*

(11) *The two parties*, viz., "of the sleepers themselves, or others, who were divided in opinion as to the length of their stay in the cave."—*Sale.*

(12) *We will relate unto thee their history with truth.* Muhammad relates this story, which he received from Christian tradition, as coming from God for his own instruction! Was there no element of fabrication and conscious imposition here? Can any one conceive of such conduct apart from a purpose to deceive?

(13) *We will by no means, &c.* The language used by Muhammad in his addresses to the Quraish is here put into the mouths of the seven sleepers.

(14) *Our fellow-people.* The word *fellow* in Sale's translation is misleading. These young men are conceived of here as divine messengers, and "our people" is the usual term whereby the Qurán designates the people to whom the prophets were sent.

*Beside him, &c.* These young men were Muslims, bringing to mankind verbatim the very message Muhammad brought to the Quraish.

*to the other*, when ye shall separate yourselves from them, and *from the deities* which they worship, except GOD, fly into the cave: your LORD will pour his mercy on you abundantly, and will dispose your business for you to advantage. (16) And thou mightest have seen the sun when it had risen to decline from their cave towards the right hand, and when it went down to leave them on the left hand: and they were in the spacious part of *the cave*. This *was one* of the signs of GOD. Whomsoever GOD shall direct he *shall be rightly* directed, and whomsoever he shall cause to err thou shalt not find any to defend *or* to direct.

‖ (17) And thou wouldest have judged them to have been awake while they were sleeping; and we caused them to turn themselves to the right hand and to the left. And their dog stretched forth his forelegs in the mouth of the cave: if thou hadst come suddenly upon them, verily R $\frac{3}{15}$.

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(15) *When ye shall separate, &c.* According to the *Tafsír-i-Raufi*, these words were spoken by the eldest of the seven, whose name was Yamlíkha. The names of the remaining six were Maksalmína, Masalina, Marnúsh, Barnúsh, Shazlús, and Kamartús, and the name of their dog Qatmír. The same authority, however, gives another list differing somewhat from this.

(16) *Thou mightest have seen the sun, &c.* "Lest it should be offensive to them, the cave opening towards the south."—*Sale.*

*The spacious part, i.e.*, "in the midst of it, where they were incommoded neither by the heat of the sun nor the closeness of the cave."—*Sale, Baidhávi.*

(17) *To have been awake.* "Because of their having their eyes open, or their frequent turning themselves from one side to the other."—*Sale, Baidhávi.*

*We caused them to turn.* "Lest their lying so long on the ground should consume their flesh."—*Sale, Baidhávi, Jaláluddín.*

*Their dog.* "This dog had followed them as they passed by him when they fled to the cave, and they drove him away, whereupon God caused him to speak, and he said, 'I love those who are dear unto God; go to sleep therefore, and I will guard you.' But some say it was a dog belonging to a shepherd who followed them, and that the dog followed the shepherd, which opinion is supported by reading, as some do, *kálibohum*, 'their dog's master,' instead of *kalbohum*, 'their dog.' Jaláluddín adds, that the dog behaved as his masters did, in turning himself, in sleeping, and in waking.

"The Muhammadans have a great respect for this dog, and allow him a place in paradise with some other favourite brutes; and they have a sort of proverb which they use in speaking of a covetous per-

thou wouldest have turned thy back and fled from them, and thou wouldest have been filled with fear *at the sight* of them. (18) And so we awaked them from *their* sleep, that they might ask questions of one another. One of them spake and said, How long have ye tarried *here?* They answered, We have tarried a day, or part of a day. *The others* said, Your LORD best knoweth the *time* ye have tarried: and now send one of you with this your money into the city, and let him see which of its *inhabitants* hath the best and cheapest food, and let him bring you provision from him, and let him behave circumspectly, and not discover you to any one.

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son, 'that he would not throw a bone to the dog of the seven sleepers;' nay, it is said that they have the superstition to write his name, which they suppose to be Qatmír (though some, as is observed above, think he was called al Raqím), on their letters which go far, or which pass the sea, as a protection, or kind of talisman, to preserve them from miscarriage."—*Sale, Baidhâwi.* See also La Roque, *Voy. de l'Arabie Heur.*, p. 74.

The reading *kâlibohum* is without any good authority, and was probably invented to avoid the doctrine, otherwise to be inferred from the text, that at least one unclean beast is to be found in Paradise.

*Thou wouldest have been filled with fear, &c.* "For that God had given them terrible countenances, or else because of the largeness of their bodies, or the horror of the place.

"It is related that the Khalífah Muávíah, in an expedition he made against Natolia, passed by the cave of the seven sleepers, and would needs send somebody into it, notwithstanding Ibn Abbás remonstrated to him the danger of it, saying that a better man than him (meaning the Prophet) had been forbidden to enter it, and repeated this verse; but the men the Khalífah sent in had no sooner entered the cave than they were struck dead by a burning wind."—*Sale, Baidhâwi.*

This story exaggerates even the text, and illustrates how wild the revels of the traditionists became whilst they dwelt in this congenial clime.

(18) *The time ye have tarried.* "As they entered the cave in the morning, and waked about noon, they at first imagined they had slept half a day, or a day and a half at most, but when they found their nails and hair grown very long, they used these words."—*Sale, Baidhâwi.*

*The city.* "Which some commentators suppose was Tarsus."—*Sale.* The story requires it to be Ephesus.

‖ (19) Verily if they come up against you they will stone you, or force you to return to their religion, and then shall ye not prosper for ever. (20) And so we made *their people* acquainted with *what had happened to* them, that they might know that the promise of GOD is true, and that there is no doubt of the *last* hour, when they disputed among themselves concerning their matter. And they said, Erect a building over them; their LORD best knoweth *their condition.* Those who prevailed in their affair answered, We will surely build a chapel over them. (21) *Some* say *the sleepers were* three, *and* their dog *was* the fourth, and *others* say *they were* five, and their dog *was* the sixth, guessing at a secret matter; and *others* say *they were* seven, and their dog *was* the eighth. Say, My LORD best knoweth their number: none shall know them except

MIDDLE OF THE QURÁN.

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(19) This verse marks the middle of the Qurán, attained by counting the letters of the Arabic text.

(20) *That they might know, &c.* "The long sleep of these young men, and their waking after so many years, being a representation of the state of those who die, and are afterwards raised to life."—*Sale.*

*Disputed . . . concerning the matter, i.e.,* "concerning the resurrection, some saying that the souls only should be raised, others that they should be raised with the body; or concerning the sleepers, after they were really dead; one saying that they were dead, and another that they were only asleep; or else concerning the erecting a building over them, as it follows in the next words; some advising a dwelling-house to be built there, and others a temple."—*Sale, Baidháwi.*

*We will surely build a chapel.* Literally, *a masjid,* or a place of worship. "When the young man who was sent into the city went to pay for the provision he had bought, his money was so old, being the coin of Decianus, that they imagined he had found a treasure, and carried him before the prince, who was a Christian, and having heard his story, sent some with him to the cave, who saw and spoke to the others, after which they fell asleep again and died, and the prince ordered them to be buried in the same place, and built a chapel over them."—*Sale.*

(21) *Their dog the fourth.* "This was the opinion of Sayad, a Jacobite Christian of Najrán."—*Sale, Baidháwi.*

*Their dog was the sixth.* "This was the opinion of certain Christians, and particularly of a Nestorian prelate."—*Sale, Baidháwi.*

*Their dog was the eighth.* "This is the true opinion."—*Sale, Baidháwi.*

*None shall know.* The fair inference from this statement is that

a few. (22) Wherefore dispute not concerning them, except with a clear disputation, *according to what hath been revealed unto thee,* and ask not any of *the Christians* concerning them. (23) Say not of any matter, I will surely do this to-morrow, unless *thou add* if GOD please. And remember thy LORD when thou forgettest, and say, My LORD is able to direct me with ease, that I may draw near unto *the truth of* this *matter* rightly. (24) And they remained in their cave three hundred years, and nine *years* over. (25) Say, GOD best knoweth how long they

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the number was not made known even in the Qurán. Muhammad's purpose evidently was to be non-committal on this subject.

(22) *Ask not any of the Christians, &c.* One would have thought the Christians best qualified to attest the truth of a story based upon their own tradition. It cannot be doubted that Muhammad here deliberately casts discredit on those who were alone competent to expose the source of his revelation.

(23) *Say not I will surely do this to-morrow, &c.* "It is said that when the Quraish, by the direction of the Jews, put the three questions above mentioned to Muhammad, he bid them come to him the next day and he would give them an answer, but added not 'if it please God,' for which reason he had the mortification to wait above ten days before any revelation was vouchsafed him concerning those matters, so that the Quraish triumphed, and bitterly reproached him as a liar; but at length Gabriel brought him directions what he should say, with this admonition, however, that he should not be so confident for the future."—*Sale, Baidháwi, Jaláluddín.*

*When thou forgettest.* Sale applies these words to the Prophet's forgetting to say, "If God please," but the text requires that these words be applied to the story just related. Does not this passage suggest the use Muhammad made of the delay he sought on this occasion? And is it not reasonable to believe that the various numbers of verse 21 represent the various renderings of the story as he heard it now from one informant and again from another? We should like to know how the apologists would account for all the circumstances of this piece of garbled Christian tradition in accordance with their belief in Muhammad's honesty and sincerity.

(24) *Three hundred years, and nine years over.* "Jaláluddín supposes the whole space was three hundred solar years, and that the odd nine are added to reduce them to lunar years.

"Some think these words are introduced as spoken by the Christians, who differed among themselves about the time, one saying it was three hundred years, and another three hundred and nine years. The interval between the reign of Decius and that of Theodosius the younger, in whose time the sleepers are said to have awaked, will not allow them to have slept quite two hundred years, though Muhammad is somewhat excusable, since the number assigned by

continued *there:* unto him *are* the secrets of heaven and earth *known;* do thou make him to see and to hear. The *inhabitants thereof* have no protector besides him, neither doth he suffer any one to have a share in *the establishment or knowledge of* his decree.

|| (26) Read that which hath been revealed unto thee of R 4/16.
the book of thy LORD *without presuming to make any change therein.* There is none who hath power to change his words; and thou shalt not find any to fly to besides him *if thou attempt it.* (27) Behave thyself with constancy towards those who call upon their LORD morning and evening, and who seek his favour; and let not thine eyes be turned away from them seeking the pomp of this life, neither obey him whose heart we have caused to neglect the remembrance of us, and who followeth his lusts, and leaveth *the truth* behind him.

|| (28) And say, The truth *is* from your LORD, wherefore SELS.
let him who will believe, and let him who will be incredu-

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Simeon Metaphrastes is three hundred and seventy-two years."—*Sale, Greg., Turan., et Simeon Metaphras.*

This passage is fatal to Muhammad's inspiration. According to this account the seven sleepers awoke about ten years before Muhammad's birth.

(25) *Do thou make him to see and to hear.* "This is an ironical expression, intimating the folly and madness of man's presuming to instruct God."—*Sale, Baidhâwi, Jalâluddîn.*

Rodwell translates, "Look thou and hearken unto him alone," but admits the possibility of rendering as in the text.

(26) *None hath power to change his words.* "As the unbelievers would persuade thee to do."—*Sale.*

This passage may be fairly quoted against those who claim that the corrupters of Scripture have succeeded in so corrupting the Jewish and Christian Scriptures as to render them unworthy of credit. If the great Prophet of Islâm could not have changed the Word of God, had he attempted it, how much less likely wicked Jews and Christians should succeed.

(27) *Seeking the pomp.* "That is, despise not the believers because of their meanness, nor honour the rich because of their wealth and grandeur."—*Sale.*

*Him whose heart, &c.* "The person more particularly intended here, it is said, was Ummaya Ibn Khalf, who desired Muhammad to discard his indigent companions out of respect to the Quraish. See chap. vi. 51."—*Sale.*

lous. We have surely prepared for the unjust *hell*-fire, the flame and smoke whereof shall surround him like a pavilion; and if they beg relief they shall be relieved with water like molten brass, which shall scald *their* faces. Oh, how miserable a potion, and how unhappy a couch! (29) As to those who believe and do good works, we will not suffer the reward of him who shall work righteousness to perish; (30) for them *are prepared* gardens of eternal abode, which shall be watered by rivers; they shall be adorned therein with bracelets of gold, and they shall be clothed in green garments of fine silk and brocades, reposing themselves therein on thrones. Oh, how happy a reward, and how easy a couch!

R $\frac{5}{17}$. ‖ (31) And propound unto them as a parable two men, on the one of whom we had bestowed two vineyards, and had surrounded them with palm-trees, and had caused corn *to grow* between them. Each of the gardens brought forth its fruit *every season*, and failed not at all; (32) and we caused a river to flow in the midst thereof: and he

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(30) *Gardens.* See note on chap. ix. 73.

*Brocades.* Rodwell says this word and the words for *paradise* and *cups*, in chap. liv., are all of Persian origin, showing whence Muhammad obtained his sensual heaven.

(31) *A parable of two men.* "Though these seem to be general characters only, designed to represent the different end of the wicked and of the good, yet it is supposed by some that two particular persons are here meant. One says they were two Israelites and brothers, who had a considerable sum left them by their father, which they divided between them, and that one of them, being an unbeliever, bought large fields and possessions with his portion, while the other, who was a true believer, disposed of his to pious uses; but that in the end the former was ruined and the latter prospered. Another thinks they were two men of the tribe of Makhzúm: the one named al Aswad Ibn Abdul Ashad, an infidel, and the other Abu Salma Ibn Abdullah, the husband of Omm Salma (whom the Prophet married after his death), and a true believer."—*Sale, Baidháwi.*

Compared with any one of the parables of Jesus, the parables of Muhammad come far short of vindicating his claim that the Qurán is incomparable in style and sentiment.

(33) *He went into his garden.* "Carrying his companion with him, out of ostentation, and to mortify him with the view of his large possessions."—*Sa'e.*

had great abundance. And he said unto his companion by way of debate, I am superior to thee in wealth, and have a more powerful family. (33) And he went into his garden, being guilty of injustice against his own soul, *and* said, I do not think that this *garden* will decay for ever; (34) neither do I think that the last hour will come: and although I should return unto my LORD, verily I shall find a better *garden* than this in exchange. (35) *And* his companion said unto him, by way of debate, Dost thou not believe in him who created thee of the dust, and afterwards of seed; and then fashioned thee into a perfect man? (36) But *as for me*, GOD is my LORD; and I will not associate any *other deity* with my LORD. (37) And when thou enterest thy garden, wilt thou not say, What GOD pleaseth *shall come to pass;* there is no power but in GOD *alone?* Although thou seest me to be inferior to thee in wealth and *number of* children, (38) my LORD is well able to bestow on me a better *gift* than thy garden, and to shoot *his* arrows against the same from heaven, so that it shall become barren dust; (39) or its waters may sink deep *into the earth*, that thou canst not draw thereof. (40) And his possessions were encompassed *with destruction, as his companion had forewarned him;* wherefore he began to turn down the palms of his hands *out of sorrow and regret* for that which he had expended thereon; for *the vines thereof* were fallen down on their trails: and he said, Would to GOD that I had not associated any *other deity* with my LORD! (41) And he had no party to assist

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(34) *Neither do I think the last hour will come.* This shows decidedly that this parable is directed against the prosperous Makkans, who refused to believe in the doctrine of the resurrection, and, at the same time despised the poor Muslims. See chap. ii. 211, and xi. 8–11. The passage is not therefore of Madína origin.

*I shall find a better garden.* "Vainly imagining that his prosperity was not so much the free gift of God as due to his merit."—*Sale, Baidháwi.*

(35–42) These words were intended to serve the double purpose of comforting poor believers and rebuking the vainglory of the unbelieving Quraísh.

him besides GOD, neither was he able to defend himself *against his vengeance.* (42) In such case protection *belongeth* of right unto GOD *alone;* he is the best rewarder, and the best giver of success.

R 6/18. ‖ (43) And propound to them a similitude of the present life. *It is* like water which we send down from heaven; and the herb of the earth is mixed therewith, and *after it hath been green and flourishing,* in the morning it becometh dry stubble, which the winds scatter abroad; and GOD is able to do all things. (44) Wealth and children *are* the ornament of this present life; but good *works,* which are permanent, *are* better in the sight of thy LORD, with respect to the reward, and better with respect to hope. (45) On a *certain* day we will cause the mountains to pass away, and thou shalt see the earth appearing plain *and even;* and we will gather *mankind* together, and we will not leave any one of them behind. (46) And they shall be set before thy LORD in *distinct* order, *and he shall say unto them,* Now are ye come unto us *naked,* as we created you the first time, but ye thought that we should not perform *our* promise unto you. (47) And the book *wherein every one's actions are recorded* shall be put *into his hand;* and thou shalt see the wicked in great terror because of that which *is written* therein, and they shall say, Alas for us! what *meaneth* this book? it omitteth neither a small *action* nor a great *one,* but it compriseth the same; and they shall find that which they have wrought, present *before their eyes:* and thy LORD will not deal unjustly with any one.

R 7/19. ‖ (48) *Remember* when we said unto the angels, Worship ye Adam: and they *all* worshipped *him,* except Iblís,

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(43) Compare Psalm xc. 3-9.

(45) *We will cause the mountains to pass away.* "For being torn up by the roots, they shall fly in the air and be reduced to atoms." —*Sale, Baidhâwi.* See Prelim. Disc., p. 135.

(47) *The book, &c.* See Prelim. Disc., p. 144.

(48) *Except Iblís.* See notes on chap. ii. 34, and vii. 11-19.

*Who was one of the genii.* "Hence some imagine the genii are a

*who* was *one* of the genii, and departed from the command of his LORD. Will ye therefore take him and his offspring for *your* patrons besides me, notwithstanding they are your enemies? Miserable *shall such* a change *be* to the ungodly! (49) I called not them to be present at the creation of the heavens and of the earth, nor at the creation of themselves, neither did I take *those* seducers for *my* assistants. (50) On a *certain* day *God* shall say *unto the idolaters*, Call those whom ye imagined *to be* my companions *to protect you*: and they shall call them, but they shall not answer them; and we will place a valley of destruction between them.

|| (51) And the wicked shall see *hell*-fire: and they shall know that they shall be thrown into the same, and R 8/20.

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species of angels. Others suppose the devil to have been originally a *genius*, which was the occasion of his rebellion, and call him *the father of the genii*, whom he begat after his fall, it being a constant opinion among the Muhammadans that the angels are impeccable, and do not propagate their species."—*Sale*, *Jalálu'ddín*.

See also Prelim. Disc., pp. 119–121 and 147.

*His offspring.* Some commentators understand this to mean those who are subject to the command of the Evil One; but most writers understand the words literally. They say that God created his wife out of a portion of his left side, with whom he lived in a wilderness, and by whom were born to him (1) Láqís, who brings to the mind foolish imaginations during ceremonial washings; (2) Dalhán, who endangers the believer when at prayers; (3) Zakínúr, who teaches lying and cheating in the market-places; (4) Aaúr, who shows the way to leechery; (5) Wásim, who eats with the man who does not say *bismillah*; (6) Madhash, who dazes the mind of the learned; (7) Bashar, who afflicts and persecutes those who are the children of sorrow and calamity; and, (8) Mansút, who is the author of lies. See the *Tafsír-i-Raufi*, *in loco*.

(49) *I called not, &c.* The infidels fancied the genii were acquainted with the secrets of divinity, and this passage meets the claim by denying their existence when God created the heavens and the earth.—*Tafsír-i-Raufi*.

This passage, including the preceding verse, contradicts the opinion of those who fancy the earth to have been inhabited by genii before man was created.

(50) *Call those, &c.* See chap. xvi. 88, 89.

*A valley . . . between, i.e.*, "between the idolaters and their false gods. Some suppose the meaning is no more than that God will set them at variance and division."—*Sale*.

they shall find no way to avoid it. (52) And now have we variously propounded unto men, in this Qurán, a parable of every kind; but man cavilleth at most things *therein*. (53) Yet nothing hindereth men from believing, now a direction is come unto them, and from asking pardon of their LORD, excepting that *they wait until* the punishment of *their* predecessors come *to be inflicted* on them, or that the chastisement *of the next life* come upon them publicly. (54) We send not *our* messengers, but to bear good tidings, and to denounce threats. Those who believe not dispute with vain *arguments*, that they may thereby render the truth of no effect; and they hold my signs, and the admonitions which have been made them, in derision. (55) And who is more unjust than he who hath been acquainted with the signs of his LORD, and retireth afar off from the same, and forgetteth that which his hands have formerly committed. Verily we have cast veils over their hearts, lest they should understand *the Qurán*, and into their ears thickness of hearing; (56) if thou invite them to the *true* direction, yet will they not therefore be directed for ever. (57) Thy LORD *is* gracious, endued with mercy; if he would have punished them for that which they have committed, he would doubtless have hastened their punishment: but a threat *hath been denounced* against them, and they shall find no refuge, besides him. (58) And those *former* cities did we destroy when they acted unjustly; and we gave them previous warning of their destruction.

R $\frac{9}{21}$. || (59) And *remember* when Moses said unto his servant *Joshua the son of Nun*, I will not cease *to go forward*, until

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(54) This passage is abrogated by every passage of the Qurán exhorting the faithful to fight for the faith, especially by chap. ix. 5.

(55) *We have cast veils, &c.* Compare Isa. vii. 9, 10.

(57) *A threat, &c.*, viz., "of their calamity at Badr (for the Quraish are the infidels here intended), or their punishment at the resurrection."—*Sale, Baidháwi.*

(58) *The former cities, i.e.*, the Ádites, Thamúdites, Sodomites, &c. See chap. vii. 66, &c.

I come to the place where the two seas meet; or I will travel for a long space of time. (60) But when they were arrived at the meeting of the two *seas,* they forgot their fish, *which they had taken with them;* and *the fish* took its way freely in the sea. (61) And when they had passed beyond *that place, Moses* said unto his servant, Bring us our dinner; for now are we fatigued with this our journey. (62) *His servant* answered, Dost thou know *what has*

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(59) *The place where two seas meet.* The commentators say these two seas were the Mediterranean and the Persian. Some, however, feeling that this is not quite satisfactory, understand the expression as figurative of the meeting of Moses and Khidhar, who are likened to the two oceans of human and divine knowledge! This mystical interpretation is not in favour with the orthodox, who do not feel obliged even to mention the seas by name.

*A long space of time.* "The original word properly signifies the space of eighty years and upwards. To explain this long passage the commentators tell the following story. They say that Moses once preaching to the people, they admired his knowledge and eloquence so much, that they asked him whether he knew any man in the world who was wiser than himself; to which he answered in the negative: whereupon God, in a revelation, having reprehended him for his vanity (though some pretend that Moses asked God the question of his own accord), acquainted him that his servant Khidhar was more knowing than he; and, at Moses's request, told him he might find that person at a certain rock, where the two seas met; directing him to take a fish with him in a basket, and that where he missed the fish, that was the place. Accordingly Moses set out with his servant Joshua in search of al Khidhar; which expedition is here described." —*Sale, Zamakhsharí, &c.*

Brinckman, in his *Notes on Islám,* says this contradicts what the Bible teaches as to Moses' meekness, "As he is said to have searched for Khidhar through vanity, hearing he was thought to be wiser than himself," but Abdul Qádir explains his journey as prompted by a desire to learn from one so wise. See ver. 65 below.

(60) *They forgot their fish.* "Moses forgot to inquire concerning it, and Joshua forgot to tell him when he missed it. It is said that when they came to the rock, Moses falling asleep, the fish, which was roasted, leaped out of the basket into the sea; some add, that Joshua making the ablution at the fountain of life (of which immediately), some of the water happened to be sprinkled on the fish, which immediately restored it to life."—*Sale, Baidháwi, &c.*

*Freely.* "The word here translated *freely,* signifying also a pipe or arched canal for conveyance of water, some have imagined that the water of the sea was miraculously kept from touching the body of the fish, which passed through it as under an arch."—*Sale, Baidháwi.*

*befallen me?* When we took up our lodging at the rock, verily I forgot the fish: and none made me to forget it, except Satan, that I should not remind *thee* of it. And *the fish* took its way into the sea, in a wonderful manner. (63) *Moses* said, This is what we sought after. And they both went back, returning by the way they came. (64) And *coming to the rock*, they found one of our servants, unto whom we had granted mercy from us, and whom we had taught wisdom from before us. (65) *And* Moses said unto him, Shall I follow thee, that thou mayest teach me *part* of that which thou hast been taught, for a direction *unto me?* (66) He answered, Verily thou canst not bear with me: (67) for how canst thou patiently suffer those things, the knowledge whereof thou dost not comprehend? (68) *Moses* replied, Thou shalt find me patient, if GOD please; neither will I be disobedient unto thee in anything. (69) He said, If thou follow me, therefore, ask me not concerning anything, until I shall declare the meaning thereof unto thee.

R 10. 1 || (70) So they went on *by the sea-shore*, until they went up into a ship; *and* he made a hole therein. *And Moses*

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(63) *This is what we sought after, i.e.*, this is the sign given to direct us to our journey's end. See above on ver. 59.

(64) *One of our servants.* "This person, according to the general opinion, was the prophet al Khidhar, whom the Muhammadans usually confound with Phineas, Elias, and St. George, saying that his soul passed by a metempsychosis successively through all three. Some, however, say his true name was Balya Ibn Malkán, and that he lived in the time of Afridún, one of the ancient kings of Persia, and that he preceded Dhu-'l-Qarnain, and lived to the time of Moses. They suppose al Khidhar, having found out the fountain of life, and drank thereof, became immortal; and that he had therefore this name from his *flourishing* and continual youth. Vide D'Herbelot, *Bibl. Orient.*, art. Khedher; *Septemcastrens. de Turcar. Moribus.*; Busbeq. *Epist.* 1, p. 93, &c.; Hotting. *Hist. Orient.*, p. 58, &c., 99, &c., 292, &c.

"Part of these fictions they took from the Jews, some of whom also fancy Phineas was Elias (R. Levi Ben Gerson in Append., lib. i., Reg. 1, 27)."—*Sale, Baidháwi.*

(70) *Made a hole.* "For Khidhar took an axe and knocked out two of her planks."—*Sale, Baidháwi.*

said *unto him*, Hast thou made a hole therein, that thou mightest drown those who are on board? now hast thou done a strange thing. (71) He answered, Did I not tell thee that thou couldest not bear with me? (72) *Moses* said, Rebuke me not, because I did forget; and impose not on me a difficulty in what I am commanded. (73) Wherefore they *left the ship and* proceeded, until they met with a youth, and he slew him. *Moses* said, Hast thou slain an innocent person, without *his having killed* another? now hast thou committed an unjust action.

|| (74) He answered, Did I not tell thee that thou couldest not bear with me? (75) *Moses* said, If I ask thee concerning anything hereafter, suffer me not to accompany thee: now hast thou received an excuse from me. (76) They went forwards, therefore, until they came to the inhabitants of a *certain* city: *and* they asked food of the inhabitants thereof; but they refused to receive them. And they found therein a wall, which was ready to fall down; and he set it upright. *Whereupon Moses* said *unto him*, If thou wouldest thou mightest doubtless have received a reward for it. (77) He answered, This shall be a separation between me and thee; *but* I will *first* declare unto thee the signification of that which thou couldest not bear with patience. (78) The vessel belonged to certain poor men, who did their business in the sea: and I was minded to render it unserviceable, because there was a



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(73) *And he slew him.* "By twisting his neck round, or dashing his head against a wall, or else by throwing him down and cutting his throat."—*Sale, Baidhâwi.*

(76) *A certain city.* "This city was Antioch; or, as some rather think, Obollah, near Basra, or else Bájirwán in Armenia."—*Sale, Baidhâwi.*

*He set it upright.* "By only stroking it with his hand; though others say he threw it down and rebuilt it."—*Sale, Baidhâwi.*

(78) *Certain poor men.* The commentators, as usual, undertake to give particulars as to their history. "They were ten brothers, five of whom were past their labour by reason of their age."—*Sale, Baidhâwi.*

*A king.* "Námid Jaland Ibn Karkar, or Minwár Ibn Jaland al Azdi, who reigned in Omán. See *Poc. Spec.*, p. 42."—*Sale.*

king behind them, who took every *sound* ship by force. (79) As to the youth, his parents were true believers; and we feared, lest he, *being an unbeliever*, should oblige them to suffer *his* perverseness and ingratitude: (80) wherefore we desired that their LORD might give them a more righteous *child* in exchange for him, and one more affectionate *towards them*. (81) And the wall belonged to two orphan youths in the city, and under it was a treasure *hidden which belonged* to them; and their father was a righteous man: and thy LORD was pleased that they should attain their full age, and take forth their treasure, through the mercy of thy LORD, and I did not *what thou hast seen* of mine own will, *but by God's direction*. This is the interpretation of that which thou couldest not bear with patience.

R 11/2. || (82) The Jews will ask thee concerning Dhu-'l-Qarnain. Answer, I will rehearse unto you an account of him. (83) We made him powerful in the earth, and

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(80) *One more affectionate.* "It is said that they had afterwards a daughter, who was the wife and the mother of a prophet; and that her son converted a whole nation."—*Sale, Baidhâwi.*

(81) *Two orphan youths.* "Their names were Asram and Sarím."—*Sale.*

The author of the Notes on the *Roman Urdu Qurán* says this story is found in the commentary of the Syrian Ephraim almost verbatim as here recorded in the Qurán. As that book belongs to an age preceding Muhammad, he concludes that the story came from that source.

(82) *Dhu-'l-Qarnain.* "Or, the two-horned. The generality of the commentators (Baidhâwi, Zamakhsharí, Jaláluddín, and Yahya) suppose the person here meant to be Alexander the Great, or, as they call him, Iskandar al Rúmí, king of Persia and Greece; but there are very different opinions as to the reason of this surname. Some think it was given him because he was king of the East and of the West, or because he had made expeditions to both those extreme ends of the earth; or else because he had two horns on his diadem, or two curls of hair, like horns, on his forehead; or, which is most probable, by reason of his great valour. Several modern writers rather suppose the surname was occasioned by his being represented in his coins and statues with horns, as the son of Jupiter Ammon; or else by his being compared by the prophet Daniel to a he-goat; though he is here represented with but one horn.

"There are some good writers, however, who believe the prince

we gave him means to *accomplish* everything *he pleased.* (84) And he followed *his* way, until he came to the place where the sun setteth; *and* he found it to set in a spring of black mud; and he found near the same a certain people. (85) And we said, O Dhu-'l-Qarnain, either punish *this people* or use gentleness towards them. (86) He answered, Whosoever *of them* shall commit injustice, we will surely punish him *in this world;* afterwards shall he return unto his LORD, and he shall punish him with a severe punishment. (87) But whosoever believeth, and doth that which is right, shall receive the most excellent reward, and we will give him in command that which is easy. (88) Then he continued *his* way, (89) until he came to the place where the sun riseth; *and* he found it to rise on certain people, unto whom we

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intended in this passage of the Qurán was not Alexander the Grecian, but another great conqueror, who bore the same name and surname, and was much more ancient than he, being contemporary with Abraham, and one of the kings of Persia of the first race (D'Herbelot, *Bibl. Orient.*, art. Escander); or, as others suppose, a king of Yaman, named Asaab Ibn al Raish.

"They all agree he was a true believer, but whether he was a prophet or no, is a disputed point."—*Sale.*

The orthodox belief is that given under the authority of the great commentators of Islám, and there has not yet appeared one good reason for doubting that that interpretation of the passage is correct. All other Muslim interpretations are inspired by the evident desire to escape from the conclusion that their Prophet had set his imprimatur on an idolater as one of the great prophets.

(84) *A spring of black mud.* "That is, it seemed so to him, when he came to the ocean and saw nothing but water."—*Sale, Baidhâwi, Jalâluddîn.*

*A certain people.* "An unbelieving nation, who were clothed in the skins of wild beasts, and lived upon what the sea cast on shore."—*Sale, Baidhâwi.*

(85) *Either punish, or, &c.* "For God gave Dhu-'l-Qarnain his choice, either to destroy them for their infidelity, or to instruct them in the true faith; or, according to others, either to put them to the sword, or to take them captives: but the words which follow confirm the former interpretation, by which it appears he chose to invite them to the true religion, and to punish only the disobedient and incredulous."—*Sale.*

(88) *When the sun riseth, i.e.,* "that part of the habitable world on which the sun first rises."—*Sale.*

*Certain people, &c.* "Who had neither clothes nor houses, their

had not given anything wherewith to shelter themselves therefrom. (90) Thus *it was;* and we comprehended with our knowledge the *forces* which were with him. (91) And he prosecuted *his* journey *from south to north,* (92) until he came between the two mountains; beneath which he found certain people, who could scarcely understand what was said. (93) *And* they said, O Dhu-'l-Qarnain, verily Gog and Magog waste the land: shall we therefore pay thee tribute, on condition that thou build a rampart between us and them? (94) He answered, The *power* wherewith my LORD has strengthened me is better *than your tribute;* but assist me strenuously, and I will set a strong wall between you and them. (95) Bring me iron in large pieces, until it fill up *the space* between the two sides *of these mountains. And* he said *to the workmen,* Blow *with your bellows,* until it make *the iron red hot as* fire. *And* he said *further,* Bring me molten brass, that I may pour upon it. (96) Wherefore, *when this wall was finished, Gog and Magog* could not scale it, neither could

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country not bearing any buildings, but dwelt in holes underground, into which they retreated from the heat of the sun. Jaláluddín says they were the Zanj, a black nation lying south-west of Ethiopia. They seem to be the Troglodytes of the ancients."—*Sale.*

(92) *He came between the two mountains.* "Between which Dhu-'l-Qarnain built the famous rampart, mentioned immediately, against the irruptions of Gog and Magog. These mountains are situate in Armenia and Adirbiján, or, according to others, much more northwards, on the confines of Turkestan. The relation of a journey taken to this rampart, by one who was sent on purpose to view it by the Khalífah al Wathiq, may be seen in D'Herbelot."—*Sale.*

*Who could scarce understand.* "By reason of the strangeness of their speech and their slowness of apprehension; wherefore they were obliged to make use of an interpreter."—*Sale, Baidháwi.*

(93) *Gog and Magog.* Sale, on the authority of Baidháwí and D'Herbelot, *Bibl. Orient.*, art. Jagiouge, says: "The Arabs call them Yájúj and Májúj, and say they are two nations or tribes descended from Japhet, the son of Noah, or, as others write, Gog are a tribe of the Turks, and Magog of those of Gillán, the Geli and Gelæ of Ptolemy and Strabo.

"It is said these barbarous people made their irruptions into the neighbouring countries in the spring and destroyed and carried off all the fruits of the earth; and some pretend that they were man-eaters."

they dig through it. (97) *And Dhu-'l-Qarnain* said, This *is* a mercy from my LORD: (98) but when the prediction of my LORD shall come *to be fulfilled,* he shall reduce *the wall* to dust; and the prediction of my LORD is true. (99) On that day we will suffer some of them to press tumultuously like waves on others: and the trumpet shall be sounded, and we will gather them in a body together. (100) And we will set hell on that day before the unbelievers; (101) whose eyes have been veiled from my remembrance, and who could not hear *my words.*

|| (102) Do the unbelievers think *that I will not punish them,* for that they take my servants for *their* protectors besides me? Verily we have prepared hell for the abode R 12/3.

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(96) *Neither could they dig through it.* "The commentators say the wall was built in this manner: They dug till they found water, and having laid the foundation of stone and melted brass, they built the superstructure of large pieces of iron, between which they laid wood and coals till they equalled the height of the mountains; and then setting fire to the combustibles, by the help of large bellows they made the iron red-hot, and over it poured melted brass, which filling up the vacancies between the pieces of iron, rendered the whole work as firm as a rock. Some tell us that the whole was built of stones joined by cramps of iron, on which they poured melted brass to fasten them."—*Sale, Baidhâwi.*

This wall has been identified with fortifications which extended from the Caspian to the Pontus Euxinus, said to have been constructed by Alexander the Great. See Rodwell *in loco.* The author of the Notes on the *Roman Urdu Qurân* conjectures that the text is based upon the sayings of Syrian Jews and Christians, who, having heard of Alexander's fortifications against the incursions of the northern barbarians, naturally identified these people with the Gog and Magog of prophecy. May not this fancied conflict of Alexander with the enemies of God, Gog and Magog, have led Muhammad to count the great conqueror among the prophets who were zealous for the worship of the one true God?

(98) *When the prediction, &c.* "That is, when the time shall come for Gog and Magog to break forth from their confinement; which shall happen some time before the resurrection."—*Sale.*

See the Prelim. Disc., p. 133.

(99) *To press tumultuously, &c.* "These words represent either the violent irruption of Gog and Magog, or the tumultuous assembly of all creatures, men, genii, and brutes, at the resurrection."—*Sale.*

See the Prelim. Disc., pp. 145, 146.

(102) *We have prepared hell, &c.* Other passages of the Qurán declare that God made many men and genii for hell; see chap. xi.

of the infidels. (103) Say, Shall we declare unto you those whose works are vain, (104) whose endeavour in the present life hath been wrongly directed, and who think they do the work which is right? (105) These are they who believe not in the signs of their LORD, or that they shall be assembled before him; wherefore their works are vain, and we will not allow them any weight on the day of resurrection. (106) This *shall be* their reward, *namely*, hell: for that they have disbelieved, and have held my signs and apostles in derision. (107) But *as for* those who believe and do good works, they shall have the gardens of Paradise for their abode: (108) they shall remain therein for ever; they shall wish for no change therein. (109) Say, If the sea were ink to *write* the words of my LORD, verily the sea would fail, before the words of my LORD would fail; although we added *another sea* like unto it as a further supply. (110) Say, Verily I am only a man as ye are. It is revealed unto me that your GOD is one only GOD: let him therefore who hopeth to meet his LORD work a righteous work; and let him not make any other to partake in the worship of his LORD.

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119, xxxii. 13, 14, and l. 29. The Scripture statement is that God prepared hell for the devil and his angels; see Matt. xxv. 41; 2 Pet. ii. 4; and Jude 6.

(109) Compare John xxi. 25.

(110) Compare with Christ's teaching as to himself, John x. 31–38, xv. 1–7, &c.

# CHAPTER XIX.

## ENTITLED SURAT AL MARYAM (MARY).

*Revealed at Makkah.*

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## INTRODUCTION.

"SEVERAL circumstances," says Sale, "relating to the Virgin Mary being mentioned in this chapter, her name was pitched upon for the title." It contains the fullest and earliest accounts of gospel history found in the Qurán. According to Muslim authorities, it was recited by Jáfir, Muhammad's uncle, before the Najáshi or king of Ethiopia, in the presence of the Quraishite envoys, sent from Makkah to secure the expulsion of Muslim refugees; whereupon "the king wept until his beard became moist, and the bishops also wept, so that their tears ran down upon their books, saying, 'Verily this revelation and that of Moses proceed from one and the same source'" (Muir's *Life of Mohamet*, vol. ii. pp. 172, 173, note).

Rodwell calls attention to the change of style of this chapter, vers. 1–37, and that of chap. iii. vers. 35–57, and suggests that it was due to a desire to avoid the imputation "of being merely a poet, a sorcerer, or person possessed." This does not seem very likely; as these charges were peculiarly Makkan, he would hardly have waited until his arrival in Madína before making the change in his style, if indeed desirous of avoiding these particular charges against his prophetic character. It seems to me the cause of this change of style is to be sought in the change of his surroundings, his habits, and aspirations. The prophet had given place in some measure to the general of armies and the ruler of a people.

The numerous historical errors contained in this chapter prove that Muhammad had no personal acquaintance with Jewish or Christian records. He seems to have been indebted to Jewish or Christian informants, who were themselves very ignorant of their own traditions.

*Probable Date of the Revelations.*

Excepting vers. 35–41, the revelations of this chapter belong to an early period of Muhammad's prophetic career at Makkah. Muir (*Life of Moh.*, vol. ii. p. 278) assigns it to a period shortly succeeding Muhammad's return from Tayif, but this period seems to me to be too late to accord with the general spirit of the chapter. The exhortations to the Quraish are earnest and the threatenings against unbelievers are solemn, but there is not a sign of that violent imprecation and bitter enmity against the people of Makkah which characterise the later Makkan chapters. I would therefore fix the date as early as the beginning of the second period of Muhammad's ministry at Makkah.

Vers. 35–41 are more polemic in style than the rest of the chapter, and for this reason should be assigned to a later date, say the end of the second or the beginning of the third Makkan period.

Ver. 74 *seq.* have been thought to be Madínic, but on insufficient grounds. The change in rhyme belongs to vers. 35–41, though these are confessedly Makkan, while the words "two parties" may refer to infidels and unbelievers in general, and therefore may apply to Makkah as aptly as to Madína.

*Principal Subjects.*


| | VERSES |
|---|---|
| Zacharias prays for offspring | 1–6 |
| Gabriel is sent with an answer promising a son | 7, 8 |
| Zacharias asks a sign which is given | 9–12 |
| John's mission and character described | 13–15 |
| Story of Mary's miraculous conception | 16–22 |
| The birth of Jesus | 22, 23 |
| Mary in distress is comforted by Jesus | 23–27 |
| Mary brings her child to her people, who reproach her | 28, 29 |
| Jesus (speaking in infancy) vindicates his mother and describes his own prophetic character | 30–34 |
| Jesus the Word of Truth | 35 |
| God has no son | 36 |
| God alone to be worshipped | 37 |
| The miserable fate of Jewish and Christian sectaries | 38–41 |
| The story of Abraham :— | |
| He reproaches his father for idolatry | 42–46 |
| His father threatens to stone him | 47 |
| Abraham prays for his father, but separates himself from him | 48–50 |
| God gives him Isaac and Jacob, who were notable prophets | 50, 51 |

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Moses—an apostle and prophet . . . . . 52
Discourses with God privately . . . . . 53
Aaron given him for an assistant . . . . . 54
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The reward of the faithful in Paradise . . . . 61–64
Gabriel comes down from heaven only when commanded . 65
God is the only Lord—no name like his . . . . 66
The dead shall surely rise . . . . . 67, 68
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God sends devils to incite infidels to sin . . . . 86, 87
The pious to be honoured before God . . . . . 88
The wicked to be driven into hell . . . . . 89, 90
Attributing children to God a great sin . . . . 91–93
God the only Lord—all creatures his servants . . . 94, 95
Believers to be rewarded with love . . . . . 96
The Qurán made easy for Muhammad . . . . . 9
Miserable doom of all God's enemies . . . . . 98

IN THE NAME OF THE MOST MERCIFUL GOD.

℞ ¼. ‖ (1) K. H. Y. A. S. A commemoration of the mercy of thy LORD *towards* his servant Zacharias. (2) When he called upon his LORD, invoking *him* in secret, (3) *and*

(1) *K. H. Y. A. S.* See Prelim. Disc., pp. 100–102. The conjecture of Golius, that these letters represent *Koh Y'as = thus he counselled*, or that of Sprenger (*Journal As. Soc. Bengal*, xx. 280) that they signify, *Jesus of the Nazarenes, king of the Jews*, may be placed in the same category with that of the commentators, that each letter is the initial of one of the Divine attributes—Ali having sometimes addressed God in prayer, *Yá Káhy'as.*

*Zacharias.* See chap. iii. 38, 39, and xxi. 89, 90.

(2) *Invoking him in secret*, or in a low tone of voice, through fear of ridicule. See chap. iii. 38, note.

said, O LORD, verily my bones are weakened, and my head is become white with hoariness, (4) and I have never been unsuccessful in my prayers to thee, O LORD. (5) But now I fear my nephews, who are to succeed after me, for my wife is barren: wherefore give me a successor *of my own body* from before thee; (6) who may be my heir, and may be an heir of the family of Jacob; and grant, O LORD, that he may be acceptable *unto thee.* (7) *And the angel answered him,* O Zacharias, verily we bring thee tidings of a son, whose name *shall be* John; (8) we have not caused any to bear the same name before him. (9) *Zacharias* said, LORD, how shall I have a son, seeing my wife is barren, and I am now arrived at a great age, *and am* decrepit? (10) *The angel* said, So *shall it be:* thy LORD saith, This is easy with me; since I created thee heretofore, when thou wast nothing. (11) *Zacharias*

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(5) *My nephews.* "These were his brother's sons, who were very wicked men, and Zacharias was apprehensive lest, after his death, instead of confirming the people in the true religion, they should seduce them to idolatry. And some commentators imagine that he made this prayer in private, lest his nephews should overhear him." —*Sale, Baidháwi, Jaláluddín.*

*A successor.* See note on chap. iii. 38.

(6) *An heir of . . . Jacob,* viz., "in holiness and knowledge, or in the government and superintendence of the Israelites. There are some who suppose it is not the patriarch who is here meant, but another Jacob, the brother of Zacharias, or of Imrán Ibn Máthán, of the race of Solomon."—*Sale, Jaláluddín, Tafsír-i-Raufi.*

(8) *We have not caused any to bear the same name.* "For he was the first who bore the name of John, or Yahya (as the Arabs pronounce it); which fancy seems to be occasioned by the words of St. Luke misunderstood, *that none of Zacharias's kindred was called by that name:* for otherwise John, or, as it is written in Hebrew, Johanan, was a common name among the Jews.

"Some expositors avoid this objection by observing that the original word *samiyyan* signifies, not only one who *is actually called by the same name,* but also one who, by reason of his possessing the like qualities and privileges, *deserves* or *may pretend to the same name.*"—*Sale, Baidháwi, Jaláluddín.*

The only way to reconcile this passage with 2 Kings xxv. 23, 1 Chron. iii. 16, Ezra viii. 12, &c., is to regard Yahya as the Baptist's name, and not John, as recorded in Luke i.; but in this case the statement contradicts the former Scriptures.

(9) See note on chap. iii. 40.

answered, O LORD, give me a sign. *The angel* replied, Thy sign *shall be* that thou shalt not speak to men for three nights, *although thou be* in perfect health. (12) And he went forth unto his people from the chamber, and he made signs unto them, *as if he should say,* Praise ye *God* in the morning and in the evening. (13) *And we said unto his son,* O John, receive the book *of the law,* with a resolution *to study and observe it.* And we bestowed on him wisdom, *when he was yet* a child, (14) and mercy from us, and purity *of life;* and he was a devout person, and dutiful towards his parents, and was not proud *or* rebellious. (15) Peace be on him the day whereon he was born, and the day whereon he shall die, and the day whereon he shall be raised to life.

‖ (16) And remember in the book *of the Qurán the story of* Mary, when she retired from her family to a place towards the east, (17) and took a veil *to conceal herself* from them; and we sent our spirit *Gabriel* unto RUBA. ℞ 2/5.

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(11) *Thy sign.* See note on chap. iii. 41.

(12) *He made signs.* "Some say he wrote the following words on the ground."—*Sale.* See chap. iii. 41.

(13) *Wisdom.* The *Tafsír-i-Raufi* gives the following illustration of John's wisdom. When three years of age, some children asked him to play with them, but he declined, saying that he had not been created for play!

(15) Compare with ver. 34 below. This verse was probably first applied by Muhammad to Jesus, but misplaced here by the compilers.

(16) *A place towards the east.* "To the eastern part of the temple; or to a private chamber in the house, which opened to the east: whence, says Al Baidháwi, the Christians pray towards that quarter."

"There is a tradition that when the Virgin was grown to years of puberty, she used to leave her apartment in the temple, and retire to Zacharias's house, to her aunt, when her courses came upon her; and so soon as she was clean, she returned again to the temple; and that at the time of the angel's visiting her, she was at her aunt's on the like occasion, and was sitting to wash herself, in an open place, behind a veil, to prevent her being seen. But others more prudently suppose the design of her retirement was to pray." —*Sale, Yahya, Baidháwi, &c.*

This passage contradicts Luke i. 26 and 39.

(17) *Our spirit . . . appeared . . . a perfect man.* "Like a full-

her, and he appeared unto her *in the shape of* a perfect man. (18) She said, I fly for refuge unto the merciful *God, that he may defend me* from thee: if thou fearest *him, thou wilt not approach me.* (19) He answered, Verily I am the messenger of thy LORD, *and am sent* to give thee a holy son. (20) She said, How shall I have a son, seeing a man hath not touched me, and I am no harlot? (21) *Gabriel* replied, So *shall it be:* thy LORD saith, This is easy with me; and *we will perform it*, that we may ordain him for a sign unto men, and a mercy from us: for it is a thing which is decreed. (22) Wherefore she conceived him; and she retired aside with him *in her womb* to a distant place; (23) and the pains

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grown, but beardless youth. Al Baidháwi, not contented with having given one good reason why he appeared in that form, viz., to moderate her surprise, that she might hear his message with less shyness, adds, that perhaps it might be to raise an emotion in her, and assist her conception."—*Sale.*

See chap. vi. 9, and notes there.

(18) *If thou fearest.* The original is *In kuntá taqían.* Some commentators understanding *taqían* to be a proper name, translate the passage *if thou art Taqí.* They say this man was a noted villain, who had assaulted many women in the neighbourhood. Mary fancying that the man, who now appeared to her in her private apartments, must be Taqí, took refuge in God against him. *Tafsír-i-Raufi.*

(19) *A holy son.* The only fair inference from this statement is that Jesus was thus miraculously conceived in order that he might be holy and sinless. See notes on chap. ii. 253.

(22) *Wherefore she conceived him.* "For Gabriel blew into the bosom of her shift, which he opened with his fingers, and his breath reaching her womb, caused the conception. The age of the Virgin Mary at the time of her conception was thirteen; or, as others say, ten; and she went six, seven, eight, or nine months with him, according to different traditions; though some say the child was conceived at its full growth of nine months, and that she was delivered of him within an hour after."—*Sale, Baidháwi, Yahya, &c.*

All authorities agree that Jesus was conceived by an act of the Divine will. Those Muslims who, with Syed Ahmad, believe that Jesus was the son of Joseph and Mary, are certainly at enmity alike with the Qurán and with orthodox Islám.

*A distant place.* "To conceal her delivery she went out of the city by night to a certain mountain."—*Sale.*

The language of the Qurán certainly gives the impression that the birth of Jesus took place almost immediately after conception.

of child-birth came upon her near the trunk of a palm-tree. She said, Would to GOD I had died before this, and had become a *thing* forgotten and lost in oblivion. (24) And he who was beneath her called to her, *saying*, Be not grieved; now hath GOD provided a rivulet under thee; (25) and do thou shake the body of the palm-tree, and it shall let fall ripe dates upon thee ready gathered. (26) And eat, and drink, and calm thy mind. Moreover, if thou see any man, *and he question thee*, (27) say, Verily I have vowed a fast unto the Merciful: wherefor I will by no means speak to a man this day. (28) So she brought *the child* to her people, carrying him *in her arms*.

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(23) *A palm-tree.* "The palm to which she fled, that she might lean on it in her travail, was a withered trunk, without any head or verdure, and this happened in the winter season; notwithstanding which, it miraculously supplied her with fruits for her refreshment, as is mentioned immediately.

"It has been observed, that the Muhammadan account of the delivery of the Virgin Mary very much resembles that of Latona, as described by the poets, not only in this circumstance of their laying hold on a palm-tree (though some say Latona embraced an olive-tree, or an olive and a palm, or else two laurels), but also in that of their infants speaking, which Apollo is fabled to have done in the womb."—*Sale.*

See also chap. iii. 46, and note there.

*Would to God I had died.* The spirit of this passage contradicts Luke i. 46–55. Joseph's betrothal and marriage is here, as everywhere in the Qurán, totally ignored. Was Muhammad ignorant of this portion of the history of Jesus?

(24) *He who was beneath her.* The commentators are divided in opinion as to who addressed Mary on this occasion. Some say it was Jesus, who spoke as soon as he was born: others, that it was Gabriel, who spoke from *behind* the palm-tree (*Baidhâwi*).

(25) *Ripe dates.* "And accordingly she had no sooner spoken it than the dry trunk revived, and shot forth green leaves, and a head loaded with ripe fruit."—*Sale.*

(26) *Calm thy mind.* Literally, *Calm thine eye*, an expression which may apply either to the birth of a son or to refreshment derived from the sight of delicious fruit or food of any kind.

(27) *Say, Verily I have vowed a fast.* The bountiful provision of fruit and the command to eat and drink (ver. 26) must then be regarded as preparatory to this fast.

*I will by no means speak.* Sale says:—"She was not to speak to anybody, unless to acquaint them with the reason of her silence: and some suppose she did that by signs."

*And* they said *unto her*, O Mary, now hast thou done a strange thing. (29) O sister of Aaron, thy father was not a bad man, neither was thy mother a harlot. (30) But she made signs unto *the child to answer them; and* they said, How shall we speak to him, who is an infant in the cradle? (31) *Whereupon the child* said, Verily I am the servant of GOD; he hath given me the book *of the gospel*, and hath appointed me a prophet. (32) And he hath made me blessed, wheresoever I shall be; and hath commanded me *to observe* prayer, and *to give* alms, so long as I shall live; (33) and *he hath made me* dutiful towards my mother, and hath not made me proud *or* unhappy. (34) And peace *be* on me the day whereon I was born, and the day whereon I shall die, and the day whereon I shall be raised to life. (35) This *was* Jesus, the son of Mary; the Word of truth, concerning whom

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(29) *A sister of Aaron.* "Several Christian writers think the Qurán stands convicted of a manifest falsehood in this particular, but I am afraid the Muhammadans may avoid the charge; as they do by several answers. Some say the Virgin Mary had really a brother named Aaron, who had the same father, but a different mother; others suppose Aaron, the brother of Moses, is here meant, but say Mary is called *his sister*, either because she was of the Levitical race (as by her being related to Elizabeth it should seem she was), or by way of comparison; others say that it was a different person of that name who was contemporary with her, and conspicuous for his good or bad qualities, and that they likened her to him either by way of commendation or of reproach, &c."—*Sale, Zamakhshari, Baidhâwi, &c.*

See this subject discussed in note on chap. iii. 35.

(31) *I am the servant of God.* "These were the first words which were put into the mouth of Jesus, to obviate the imagination of his partaking of the Divine nature, or having a right to the worship of mankind, on account of his miraculous speaking so soon after his birth."—*Sale, Baidhâwi.*

Let it not be forgotten that these words, "put into the mouth of Jesus," are presented to us here as coming to Muhammad from God by the mouth of Gabriel. Was there nothing dishonest in this business? If not, perhaps some of Muhammad's apologists will tell us why. See also note on chap. iii. 46.

(34) See notes on chap. iii. 53, 54, and below on ver. 156.

(35) *The Word of truth.* "This expression may either be referred to Jesus as *the Word of God*, or to the account just given of him."—*Sale.*

they doubt. (36) It is not *meet* for GOD, that he should have any son; GOD forbid! When he decreeth a thing, he only saith unto it, Be; and it is. (37) And verily GOD is my LORD and your LORD; wherefore, serve him: this is the right way. (38) Yet the sectaries differ among themselves *concerning Jesus:* but woe be unto those who are unbelievers, because of *their* appearance at the great day. (39) Do thou cause them to hear, and do thou cause *them* to see, *on* the day *whereon* they shall come unto us *to be judged:* but the ungodly are this day in a manifest error. (40) And do thou forewarn them of the day of sighing, when the matter shall be determined, while they are *now sunk* in negligence, and do not believe. (41) Verily we will inherit the earth, and whatever *creatures* are therein; and unto us shall they *all* return.

‖ (42) And remember Abraham in the book *of the* R 3.

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Rodwell translates: "This is a statement of the truth concerning which they doubt," which agrees with the Urdú and Persian translations, and accords with the interpretations of the commentators.

(36) *It is not meet for God.* See notes on chaps. ii. 116, vi. 101, 102, and xvii. 111.

*Be, and it is.* See note on chap. ii. 117. Rodwell says this and the four following verses belong to a later date than the remaining portion of this chapter.

(38) *The sectaries.* Either Jews and Christians differ, or Christians differ among themselves.—*Tafsír-i-Raufi.*

*Their appearance.* See Prelim. Disc., pp. 138, 139.

(39) "These words are variously expounded, some taking them to express admiration (chap. xviii. 27) at the quickness of those senses in the wicked at the day of judgment, when they shall plainly perceive the torments prepared for them, though they have been deaf and blind in this life, and others supposing the words contain a threat to the unbelievers of what they shall then hear and see, or else a command to Muhammad to lay before them the terrors of that day."—*Sale, Baidháwi.*

(41) *We shall inherit the earth, i.e.,* "alone surviving when all creatures shall be dead and annihilated. See chap. xv. 23."—*Sale.*

*Shall return.* Abdul Qádir says that previous to the day of judgment all Muslims will have been taken out of hell and transferred to heaven. The Angel of Death shall then cast all the infidels into hell.

(42) *Abraham.* See notes on chap. iv. 124 and xvi. 121.

*Qurán;* for he was one of great veracity, *and* a prophet. (43) When he said unto his father, O my father, why dost thou worship that which heareth not, neither seeth, nor profiteth thee at all? (44) O my father, verily *a degree* of knowledge hath been bestowed on me, which hath not been bestowed on thee: wherefore follow me; I will lead thee into an even way. (45) O my father, serve not Satan; for Satan was rebellious unto the Merciful. (46) O my father, verily I fear lest a punishment be inflicted on thee from the Merciful, and thou become a companion of Satan. (47) *His father* answered, Dost thou reject my gods, O Abraham? If thou forbear not, I will surely stone thee: wherefore leave me for a long time. (48) *Abraham* replied, Peace *be* on thee: I will ask pardon for thee of my LORD; for he is gracious unto me. (49) And I will separate myself from you, and from the *idols* which ye invoke besides GOD; and I will call upon my LORD: it may be that I shall not be unsuccessful in calling on my LORD, *as ye are in calling upon them.* (50) And when he had separated himself from them, and from the *idols* which they worshipped besides GOD, we gave him Isaac and Jacob; and we made each of them a prophet, (51) and we bestowed on them, through our mercy, *the gift of prophecy, and children and wealth;* and we caused them to deserve the highest commendations. (52) And remember Moses in the book *of the Qurán:* for he was sincerely upright, and was an apostle *and* a prophet. (53) And we called unto him from the right side of Mount *Sinai*, and

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*A prophet.* Rodwell distinguishes between a prophet (*nabí*) and an apostle (*rasúl*), the mission of the former being restricted to a family, that of an apostle being extended to a tribe, some of the prophets, *e.g.*, Moses, Jesus, and Muhammad, possessing the credentials of both *nabí* and *rasúl*.

(43–50) See notes on chap. vi. 75–85.

(50) *When he had separated himself from them.* "By flying to Harrán, and thence to Palestine."—*Sale.*

(51) *To deserve, &c.* Literally, *We granted them a lofty tongue of truth.*

(52) *An apostle and a prophet.* See above on ver. 42.

caused him to draw near, *and* to discourse privately *with us.* (54) And we gave him, through our mercy, his brother Aaron a prophet, *for his assistant.* (55) Remember also Ismáíl in the *same* book; for he was true to *his* promise, and was an apostle *and* a prophet. (56) And he commanded his family *to observe* prayer and *to give* alms; and he was acceptable unto his LORD. (57) And remember Idrís in the *same* book; for he was a just person *and* a prophet: (58) and we exalted him to a high place. (59) These are they unto whom GOD hath been bounteous, of the prophets of the posterity of Adam, and of those whom we carried *in the ark* with Noah; and of the posterity of Abraham, and of Israel, and of those whom we have directed and chosen. When the signs of the Merciful

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(53) *To draw near.* "Or, as some expound it, *And we raised him on high;* for, say they, he was raised to so great an elevation, that he heard the creaking of the pen writing on the table of God's decrees." —*Sale, Baidháwi.*

(55) *He was true to his promise.* "Being celebrated on that account, and particularly for his behaving with that resignation and constancy which he had promised his father, on his receiving God's command to sacrifice him: for the Muhammadans say it was Ismáíl, and not Isaac, whom he was commanded to offer."—*Sale, Baidháwi.*

Abdul Qádír says Ismáíl obtained this title (in Arabic *Sádiq ul W'adí*) because having promised to wait for a certain person in a certain place till he came, he waited there a whole year.

(57) *Idrís,* "or Enoch, the great-grandfather of Noah, who had that surname from his great *knowledge;* for he was favoured with no less than thirty books of divine revelations, and was the first who wrote with a pen, and studied the sciences of astronomy and arithmetic, &c."—*Baidháwi, Jaláluddín.*

"The learned Bartolocci (Bartol. *Bibl. Rab.*, part ii. p. 845) endeavours to show, from the testimonies of the ancient Jews, that Enoch, surnamed Idrís, was a very different person from the Enoch of Moses, and many ages younger."—*Sale.*

Arab writers derive the name *Idrís* from *Darasa, to search out.*

(58) *We exalted him.* "Some understand by this the honour of the prophetic office and his familiarity with God; but others suppose his translation is here meant: for they say he was taken up by God into heaven at the age of three hundred and fifty, having first suffered death, and been restored to life, and that he is now alive in one of the seven heavens, or in paradise."—*Sale, Jaláluddín, Baidháwi.*

See Rodwell's note *in loco* for corresponding Jewish tradition.

were read unto them, they fell down, worshipping, and wept.

R 4/7. || (60) But a succeeding generation have come after them, who neglect prayer and follow *their* lusts; and they shall surely fall into evil: (61) except him who repenteth and believeth, and doth that which is right; these shall enter Paradise, and they shall not in the least be wronged: (62) gardens of perpetual abode *shall be their reward*, which the Merciful hath promised unto his servants, as an object of faith; for his promise will surely come *to be fulfilled*. (63) Therein shall they hear no vain discourse, but peace; and their provision shall be prepared for them therein morning and evening. (64) This is Paradise, which we will give for an inheritance unto such of our servants as shall be pious. (65) We descend not *from heaven*, unless by command of thy LORD: unto him *belongeth* whatsoever is before us, and whatsoever is behind us, and whatsoever is in the intermediate space; neither is thy LORD forgetful *of thee*. (66) *He is* the LORD of heaven

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(59) *And wept.* The *Tafsír-i-Raufi* draws from these words the inference that tears should be shed during the reading of the Qurán. "If they do not flow voluntarily," says a tradition, "then strain them out with difficulty."

(61) *Except him who repenteth, &c.* Salvation is here promised on the ground of repentance, faith, and good works (prayer, fasting, almsgiving, &c.) In other words, those who live the lives of good Muslims will be saved—Islám being the one true religion of God on earth. See also note on chap. iii. 31.

(62) *Gardens.* See note on chap. iii. 15.

(63) *Peace, i.e.*, "words of peace and comfort, or the salutations of the angels, &c."—*Sale.* See also chap. x. 10, and note there.

(65) "These are generally supposed to have been the words of the Angel Gabriel in answer to Muhammad's complaint for his long delay of fifteen, or, according to another tradition, of forty days, before he brought him instructions what solution he should give to the questions which had been asked him concerning the sleepers, Dhu-'l-Qarnain, and the spirit (see chap. xviii. 23, note).

"Others, however, are of opinion that they are the words which the godly will use at their entrance into Paradise; and that their meaning is, 'We take up our abode here at the command and through the mercy of God alone, who ruleth all things, past, future, and present; and who is not forgetful of the works of his servants.'"—*Sale, Baidháwi.*

and earth, and of whatsoever is between them: wherefore worship him, and be constant in his worship. Dost thou know any named like him?

‖ (67) Man saith, After I shall have been dead, shall I R 5/8. really be brought forth alive *from the grave?* (68) Doth not man remember that we created him heretofore, when he was nothing? (69) But by thy LORD we will surely assemble them and the devils *to judgment;* then will we set them round about hell on their knees: (70) afterwards we will draw forth from every sect such of them as *shall have been* a more obstinate rebel against the Merciful; (71) and we best know which of them are more worthy to be burned therein. (72) There shall be none of you but shall approach near the same: *this* is an established decree with thy LORD. (73) Afterwards we will deliver those who shall have been pious, but we will leave the ungodly therein on their knees. (74) When our manifest signs

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(66) *Dost thou know any named like him?* "That is, deserving or having a right to the name and attributes of God."—*Sale.*

His name is Allah, a name not used by the idolaters, who worshipped gods whom they called *Ilahat* (from *Ilah*), or *Alihat* (plural of *Ilah*).

(67) *Man saith.* "Some suppose a particular person is here meant, namely, Abí Ibn Khalf."—*Sale.* See note on chap. xvi. 4.

(69) *Them and the devils.* "It is said that every infidel will appear at the day of judgment chained to the devil who seduced him."—*Sale, Baidhawi.*

(70) *We will draw forth from every sect, &c.* "Hence, says al Baidhawi, it appears that God will pardon some of the rebellious people. But perhaps the distinguishing the unbelievers into different classes, in order to consign them to different places and degrees of torment, is here meant."—*Sale.*

But see ver. 73 below. The *pious* are probably the erring faithful, who will be punished by purgatorial fire.

(81) *More worthy,* viz., "the more obstinate and perverse, and especially the heads of sects, who will suffer a double punishment for their own errors and their seducing of others."—*Sale.*

(72) *You . . . shall approach near the same.* "For the true believers must also pass by or through hell, but the fire will be damped, and the flames abated, so as not to hurt them, though it will lay hold on the others. Some, however, suppose that the words intend no more than the passage over the narrow bridge, which is laid over hell."—*Sale.* See Prelim. Disc., p. 147.

(73) See above on ver. 70.

are read unto them, the infidels say unto the true believers, Which of the two parties *is* in the more eligible condition, and *formeth* the more excellent assembly? (75) But how many generations have we destroyed before them, which excelled them in wealth, and in outward appearance? (76) Say, Whosoever is in error, the Merciful will grant him a long and prosperous life, (77) until they see that with which they are threatened, whether it be the punishment *of this life*, or *that of* the *last* hour; and hereafter they shall know who is in the worse condition, and the weaker in forces. (78) GOD shall more fully direct those who receive direction; (79) and the good works which remain *for ever* are better in the sight of thy LORD *than worldly possessions*, in respect to the reward, and more eligible in respect to the future recompense. (80) Hast thou seen him who believeth not in our signs, and saith, I shall surely have riches and children bestowed on me? (81) Is he acquainted with the secrets *of futurity;* or hath he received a covenant from the Merciful *that it shall be so?* (82) By no means. We will surely write down that which he saith; and increasing we will increase his punishment; (83) and we will be his heir as to that which he speaketh of; and *on the last day* he shall appear before us alone

(74) *The two parties*, viz., "of us or of you. When the Quraish were unable to produce a composition to equal the Qurán, they began to glory in their wealth and nobility, valuing themselves highly on that account, and despising the followers of Muhammad."—*Sale.*

(76) *A long and prosperous life.* Not in order that he may have a longer day of probation, but that he may thus treasure up a greater degree of suffering. See chap. iii. 179, and note on chap. ii. 211.

(80) "This passage was revealed on account of 'Aás Ibn Waíl, who being indebted to Ḳhabbáh, when he demanded the money refused to pay it, unless he would deny Muhammad; to which proposal Ḳhabbáb answered that he would never deny that prophet, neither alive, nor dead, nor when he should be raised to life at the last day. Therefore, replied al 'Aás, 'When thou art raised again, come to me, for I shall then have abundance of riches and children, and I will pay you.'"—*Sale, Baidháwi, Jaláluddín.*

(83) *We shall be heir, &c., i.e.*, "God will take from him all his wealth and children, whom he will be obliged to leave behind at death." See the same idea above in ver. 41.

*and naked.* (84) They have taken *other* gods, besides GOD, that they may be a glory unto them. (85) By no means. Hereafter shall they deny their worship; and they shall become adversaries unto them.

‖ (86) Dost thou not see that we send the devils against the infidels, to incite them *to sin* by *their* instigations? (87) Wherefore be not in haste *to call down destruction* upon them; for we number unto them a *determined* number *of days of respite.* (88) On a certain day we will assemble the pious before the Merciful *in an honourable manner,* as ambassadors come *into the presence of a prince:* (89) but we will drive the wicked into hell, *as cattle are driven* to water: (90) they shall obtain no intercession, except he only who hath received a covenant from the Merciful. (91) They say, The Merciful hath begotten issue. Now have ye uttered an impious thing: (92) it wanteth little but that on occasion thereof the heavens be rent, and the earth cleave in sunder, and the mountains be overthrown and fall, (93) for that they attribute children unto the Merciful; whereas it becometh not GOD to beget children. (94) Verily there is none in R 6/9.

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(85) *They shall deny their worship,* viz., "at the resurrection, when the idolaters shall disclaim their idols, and the idols their worshippers, and shall mutually accuse one another."—*Sale.*

See note on chap. x. 29.

(86) *We send devils . . . to incite.* This contradicts the teaching of the Bible. Comp. James i. 13.

(90) *Except he only.* "That is, except he who shall be a subject properly disposed to receive that favour, by having possessed Islám. Or the words may also be translated, according to another exposition, 'They shall not obtain the intercession of any, except the intercession of him,' &c. Or else, 'None shall be able to make intercession for others, except he who shall have received a covenant (or permission) from God;' *i.e.*, who shall be qualified for that office by faith and good works, according to God's promise, or shall have special leave given him by God for that purpose."—*Sale, Baidhávi.*

(91–95) The fact, however clearly explained, that the word *walada,* used throughout the Qurán, involves the notion of sex, while the equivalent word, used in the New Testament to express the Christian doctrine of the divine sonship, never does so, will do little to remove Muslim misconception on this subject. (Bosworth Smith, *Mahom.*, p. 275.) This *misconception* is based upon the statements of the

heaven or on earth but shall approach the Merciful *as his* servant. He encompasseth them *by his knowledge and power*, and numbereth them with an *exact* computation: (95) and they shall all come unto him on the day of resurrection, destitute *both of helpers and followers.* (96) But as for those who believe and do good works, the Merciful will bestow on them love. (97) Verily we have rendered the *Qurán* easy for thy tongue, that thou mayest thereby declare *our* promises unto the pious, and mayest thereby denounce threats unto contentious people. (98) And how many generations have we destroyed before them? Dost thou find one of them *remaining?* Or dost thou hear *so much as* a whisper concerning them?

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Qurán, whose author certainly believed that Christians held these carnal notions of the Godhead. So long, therefore, as Muslims believe in the Qurán, they are bound to believe that the Christians' language on this subject is to be understood in a grossly carnal sense. See notes on chap. iv. 169–174, v. 19, 116, and vii. 101, 102.

(96) *The Merciful will bestow on them love*, viz., "the love of God and all the inhabitants of heaven. Some suppose this verse was revealed to comfort the Muslims, who were hated and despised at Makkah on account of their faith, by the promise of their gaining the love and esteem of mankind in a short time."—*Sale.*

(97) *The Qurán easy.* Either because it is written in the Arabic language, or because the Prophet had received facility in recollecting and repeating the revelations of the Qurán. See *Tafsîr-i-Raufi*, *in loco.*

# CHAPTER XX.

ENTITLED SURAT THÁ HÁ (T. H.)

*Revealed at Makkah.*

## INTRODUCTION.

THERE is little to indicate the occasion of the revelations contained in this chapter. Judging from the nature of the contents, it may, however, be conjectured that they were pronounced for the encouragement, and perhaps instruction, of the Muslims during the third stage of Muhammad's prophetic career at Makkah (vers. 1 and 131). With this view accords the spirit of the chapter towards the opponents of Islám, as well as the character of the opposition described therein. The Jews demand a sign (ver. 133), and the Quraish are determined in their adherence to idolatry (vers. 128 and 135).

The opposition of the Jews seems to have led to the somewhat detailed account of Moses and of the children of Israel. This is also the earliest attempt at relating the story of Moses, and probably, for that reason, the most complete account of it in the Qurán. Indeed, a suspicion is raised in vers. 99 and 133 that the revelations were enunciated only after careful research, *in order to prove the oneness* of the Qurán with the "former volumes."

The first fourteen or sixteen verses of this chapter are said to have induced Omar Ibn al Ḳhattáb to become a Muslim in the sixth year before the Hijra (Hishám, 226 sq., cf. note ; Ibn Sád, i. and v.; comp. Weil, p. 60; Causs, i. 396 sq. ; and Springer, 187 sq.) Against this view, Noeldeke points out what seems to be a fatal objection, that the commentators, without exception, are silent as to this story. Besides this, he notes the fact that other chapters have been credited with this same honour (*e.g.*, lxi., lvii., or lxiv. ; all Madínic !), not to mention the fact that two contradictory accounts of this conversion are given by the principal authority for that story (Hishám) ; see Muir's *Life of Mohamet*, vol. ii. pp. 168–171, with notes.

*Probable Date of the Revelations.*

Aside from the external evidence, already alluded to above, the general tone of the revelations and the circumstances of Islám, apparent throughout the chapter, point to the early portion of the third stage of Muhammad's prophetic career at Makkah—say B.H. 6 or 7—as the probable date of this chapter. Vers. 130 and 131 have been regarded as Madínic by some (see as Syuti's *Itqán* 34 sq.), but Noeldeke thinks this supposition to be without good reason.

*Principal Subjects.*


| | VERSES |
|---|---|
| The Qurán an admonition from God to the faithful | 1–3 |
| God one, a Sovereign King, omniscient, and possessed of most excellent names | 4–7 |
| *The History of Moses:—* | |
| He sees the burning bush | 8–10 |
| God speaks to him out of the fire | 11, 12 |
| He is chosen and instructed by God | 13, 14 |
| A day of judgment will surely come | 15–17 |
| God bestows on him signs and miracles | 18–24 |
| He is commanded to go to Pharaoh | 25 |
| Moses prays for the assistance of Aaron | 26–35 |
| God reminds Moses of former favours | 36–42 |
| He is sent with Aaron to Pharaoh | 43–50 |
| Conversation between Pharaoh and Moses | 51–57 |
| Pharaoh rejects Moses and accuses him of imposture | 58, 59 |
| Pharaoh proposes to meet Moses and Aaron with counter-miracles | 60–62 |
| Moses warns the magicians against deception | 63, 64 |
| The magicians dispute among themselves | 65 |
| They counsel Pharaoh against Moses | 66 |
| Pharaoh encourages the magicians to do their best | 67 |
| The contest between Moses and the magicians | 68–72 |
| The magicians are converted | 73 |
| Pharaoh threatens the magicians with dire punishment | 74, 75 |
| The magicians defy the wrath of Pharaoh, and express hope in God | 75–78 |
| God commands Moses to lead the Israelites through the Red Sea | 79, 80 |
| Pharaoh pursues them, and is overwhelmed by the sea | 81 |
| God feeds the Israelites on manna and quails in the desert | 82, 83 |

VERSES
God's treatment of the unbelieving and penitent . . 83, 84
The Israelites worship a golden calf . . . . 85–87
Moses reproaches them with idolatry . . . . 88–89
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Sámirí's doom to social ostracism . . . . . 97, 98
The penalty of rejecting God's revelations . . . . 97–101
The resurrection and the conduct of those judged on the judgment-day . . . . . 102–107
No intercession on that day, except by permission . . 108
The fate of the wicked and reward of the righteous . . 109–111
The Qurán made easy for Muhammad, but he is not to be hasty in repeating it . . . . . 112, 113

*The Story of Adam :—*

Adam disobeys God . . . . . 114
All the angels worship Adam except Iblís . . . 115
Adam warned against Satan . . . . . 116, 117
Satan beguiles Adam and Eve . . . . . 118, 119
God pardons, but expels them from Paradise . . . 120, 121
An admonition promised, with penalty of rejection of it 122–124
Infidels will appear in the judgment blind, and reasons for blindness . . . . . 125–127
The Makkans warned . . . . . 128, 129
Muhammad comforted and encouraged . . . . 130–132
The Jews demand a sign, and the Quraish disbelieve . . 133, 134
God directs Muhammad to proclaim his readiness to wait the final issue of the controversy between them . . 135

IN THE NAME OF THE MOST MERCIFUL GOD.

‖ (1) T. H. We have not sent down the Qurán unto thee that thou shouldest be unhappy; (2) but for an ℞ $\frac{1}{10}$. NISF.

(1) *T. H.* "The signification of these letters, which, being prefixed to the chapter, are therefore taken for the title, is uncertain. (Prelim. Disc., p. 100.) Some, however, imagine they stand for *Yá rajul*, i.e., *O man!* which interpretation, seeming not easily to be accounted for from the Arabic, is by a certain tradition deduced from the Ethiopic (Muham. Ibn Abdúl Baki, *ex trad.* Acremæ Ibn Abi Suhán); or for *Ta*, i.e., *tread*, telling us that Muhammad, being employed in watching and prayer the night this passage was

admonition unto him who feareth *God:* (3) being sent down from him who created the earth and the lofty heavens. (4) The Merciful sitteth on *his* throne: (5) unto him *belongeth* whatsoever is in heaven and on earth, and whatsoever is between them, and whatsoever is under the earth. (6) If thou pronounce *thy prayers* with a loud voice, *know that it is not necessary in respect to God;* for he knoweth that which is secret, and what is yet more hidden. (7) GOD! there is no GOD but he; he hath most excellent names. (8) Hast thou been informed of the history of Moses? (9) When he saw fire, and said unto his family, Tarry ye *here;* for I perceive fire: (10) peradventure I may bring you a brand thereout, or may find

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revealed, stood on one foot only, but was hereby commanded to ease himself by setting both feet to the ground. Others fancy the first letter stands for *Túba, beatitude;* and the latter for *Hawiyat*, the name of the lower apartment of hell. *Tah* is also an interjection commanding silence, and may properly enough be used in this place."—*Sale.*

*Unhappy.* "Either by reason of thy zealous solicitude for the conversion of the infidels, or thy fatiguing thyself by watching and other religious exercises; for, it seems, the Quraish urged the extraordinary fatigues he underwent in those respects as the consequence of his having left their religion."—*Sale, Baidhāwi.*

(6) *If thou pronounce . . . with a loud voice.* One of the points of controversy between the orthodox or Sunni sect of Muslims and the Indian Wahábís, commonly called Ghair Mukallad, or Anti-authoritists (*i.e.*, they refuse to recognise the authority of the Muslim fathers, so to speak, regarding the Qurán alone as inspired; tradition having merely historical value in matters of doctrine), is that the latter repeat the "Amen" with a loud voice, while the orthodox say it in a whisper. This verse favours the orthodox view, though the example of the Prophet (as witnessed to by this verse) is on the side of the Wahábís. The latter, of course, deny that *pronouncing* the name of God is here prohibited.

(7) *He hath most excellent names.* See chap. vii. 181, and xvii. 110, and notes there.

(8) "The relation of the story of Moses, which takes up the greatest part of this chapter, was designed to encourage Muhammad, by his example, to discharge the prophetic office with firmness of mind, as being assured of receiving the like assistance from God; for it is said this chapter was one of the first that were revealed."

(9) *When he saw fire.* Compare this and the following verses with Exod. iii. 1–6, to see how far the Qurán comes short of confirming the Pentateuch.

a direction *in our way* by the fire. (11) And when he was come near unto it, *a voice* called unto him, *saying*, O Moses, (12) verily I am thy LORD: wherefore put off thy shoes; for thou art in the sacred valley Tuwá. (13) And I have chosen thee; therefore hearken with attention unto that which is revealed *unto thee*. (14) Verily I am GOD; there is no god besides me; wherefore worship me, and perform *thy* prayer in remembrance of me. (15) Verily the hour cometh: I will surely manifest the same, (16) that every soul may receive its reward for that which it hath deliberately done. (17) Let not him who believeth not therein, and who followeth his lust, prevent thee from *believing in* the same, lest thou perish. (18) Now what *is* that in thy right hand, O Moses? (19) He answered, It is my rod whereon I lean, and with which I beat down leaves for my flock; and I have other uses for it. (20) *God* said *unto him*, Cast it down, O Moses. (21) And he cast it down, and behold, it *became* a serpent, which ran about. (22) *God* said, Take hold on it, and

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(10) *A direction in our way.* "The commentators say that Moses having obtained leave of Shuaib, or Jethro, his father-in-law, to visit his mother, departed with his family from Midian towards Egypt; but coming to the valley of Tuwá, wherein Mount Sinai stands, his wife fell in labour, and was delivered of a son in a very dark and snowy night; he had also lost his way, and his cattle were scattered from him; when on a sudden he saw a fire by the side of a mountain, which, on his nearer approach, he found burning in a green bush."—*Sale, Baidháwi.*

(12) *Put off thy shoes.* "This was a mark of humility and respect: though some fancy there was some uncleanness in the shoes themselves, because they were made of the skin of an ass not dressed."—*Sale, Baidháwi.*

*Tuwá.* See note above on ver. 10.

(16) *Deliberately done*, literally, *performs with effort.*

(19) *Other uses.* "As to drive away wild beasts from my flock, to carry my bottle of water on, to stick up and hang my upper garment on, to shade me from the sun; and several other uses enumerated by the commentators."—*Sale.*

(21) *A serpent.* "Which was at first no bigger than the rod, but afterwards swelled to a prodigious size."—*Sale, Baidháwi.*

See note on chap. vii. 107.

fear not: we will reduce it to its former condition. (23) And put thy *right* hand under thy *left* arm: it shall come forth white, without any hurt. (24) *This shall be* another sign: that we may show thee *some* of our greatest signs. (25) Go unto Pharaoh: for he is exceedingly impious. (26) Moses answered, LORD, enlarge my breast,

R 2/11 || (27) And make what thou hast commanded me easy unto me: (28) and loose the knot of my tongue, (29) that they may understand my speech. (30) And give me a counsellor of my family, (31) *namely*, Aaron my brother. (32) Gird up my loins by him, (33) and make him my colleague in the business: (34) that we may praise thee greatly, and may remember thee often; (35) for thou regardest us. (36) *God* replied, Now hast thou obtained thy request, O Moses: (37) and we have heretofore been gracious unto thee another time, (38) when we revealed unto thy mother that which was revealed *unto her*, (39) *saying*, Put him into the ark, and cast him into the river, and the

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(22) *Fear not.* "When Moses saw the serpent move about with great nimbleness, and swallow stones and trees, he was greatly terrified, and fled from it; but recovering his courage at these words of God, he had the boldness to take the serpent by the jaws."—*Sale, Baidhâwi.*

(23) See note on chap. vii. 108.

(26) *Enlarge my breast.* Abdul Qâdir says this expression means that he should have control of his temper.

(28) *Loose the knot of my tongue.* "For Moses had an impediment in his speech, which was occasioned by the following accident. Pharaoh one day carrying him in his arms when a child, he suddenly laid hold of his beard, and plucked it in a very rough manner, which put Pharaoh into such a passion that he ordered him to be put to death: but Aishía, his wife, representing to him that he was but a child, who could not distinguish between a burning coal and a ruby, he ordered the experiment to be made; and a live coal and a ruby being set before Moses, he took the coal and put it into his mouth, and burnt his tongue; and thereupon he was pardoned. This is a Jewish story a little altered. (*Vide* Shalsh. Hakkab., p. 11.)"—*Sale.*

(30) *A counsellor.* The original word is *wazír*, meaning *a prime minister.* The Qurán here (vers. 31–35) contradicts Exod. iv. 10–17.

(38) "The commentators are not agreed by what means this revelation was made, whether by private inspiration, by a dream, by a prophet, or by an angel."—*Sale.*

(39) *The ark.* "The commentators say that his mother accord-

river shall throw him on the shore; *and* my enemy and his enemy shall take him *and bring him up;* and I bestowed on thee love from me, (40) that thou mightest be bred up under my eye. (41) When thy sister went and said, Shall I bring you unto one who will nurse *the child? So* we returned thee unto thy mother, that her mind might be set at ease, and that she might not be afflicted. And thou slewest a soul, and we delivered thee from trouble; and we proved thee by *several* trials: (42) and *afterwards* thou didst dwell some years among the inhabitants of Madian. Then thou camest *hither* according to *our* decree, O Moses; (43) and I have chosen thee for myself; (44)

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ingly made an ark of the *papyrus*, and pitched it, and put in some cotton; and having laid the child therein, committed it to the river, a branch of which went into Pharaoh's garden; that the stream carried the ark thither into a fishpond, at the head of which Pharaoh was then sitting with his wife Aishía, the daughter of Muzáhim; and that the king, having commanded that it be taken up and opened, and finding in it a beautiful child, took a fancy to it, and ordered it to be brought up.

"Some writers mention a miraculous preservation of Moses before he was put into the ark, and tell us that his mother having hid him from Pharaoh's officers in an oven, his sister, in her mother's absence, kindled a large fire in the oven to heat it, not knowing the child was there, but that he was afterwards taken out unhurt."—*—Sale, Baidháwi, and Abul Fida.*

*I bestowed on thee love.* "That is, I inspired the love of thee into the hearts of those who saw thee, and particularly into the heart of Pharaoh."—*Sale.*

(41) *One who will nurse.* "The Muhammadans pretend that several nurses were brought, but the child refused to take the breast of any, till his sister Miriam, who went to learn news of him, told them she would find a nurse, and brought his mother."—*Sale, Baidháwi.*

*We delivered thee.* "Moses killed an Egyptian in defence of an Israelite, and escaped the danger of being punished for it by flying to Midian, which was eight days' journey distant from Misr.

"The Jews pretend he was actually imprisoned for the fact, and condemned to be beheaded, but that, when he should have suffered, his neck became as hard as ivory, and the sword rebounded on the executioner (Shalsh. Hakkab., p. 11)."—*Sale, Baidháwi.*

*Several trials.* "For he was obliged to abandon his country and his friends, and to travel several days, in great terror and want of necessary provisions, to seek a refuge among strangers; and was afterwards forced to serve for hire to gain a livelihood."—*Sale.*

(42) *Some years.* Baidháwi says ten years.

*wherefore* go thou and thy brother with my signs; and be not negligent in remembering me. (45) Go ye unto Pharaoh, for he is excessively impious: (46) and speak mildly unto him; peradventure he will consider, or will fear *our threats*. (47) They answered, O LORD, verily we fear lest he be precipitately violent against us, or lest he transgress *more exorbitantly*. (48) *God* replied, Fear not; for I am with you: I will hear and will see. (49) Go ye therefore unto him, and say, Verily we are the messengers of thy LORD: wherefore send the children of Israel with us, and do not afflict them. Now are we come unto thee with a sign from thy LORD: and peace be upon him who shall follow the *true* direction. (50) Verily it hath been revealed unto us that a punishment *shall be inflicted* on him who shall charge *us* with imposture, and shall turn back. (51) *And when they had delivered their message, Pharaoh* said, Who is your LORD, O Moses? (52) He answered, Our LORD is he who giveth all things: he hath created them, and directeth them *by his providence*. (53) *Pharaoh* said, What therefore is the condition of the former generations? (54) *Moses* answered, The knowledge thereof is with my LORD, in the book *of his decrees;* my LORD erreth not, neither doth he forget. (55) *It is he* who hath spread the earth as a bed for you, and hath made you paths therein; and who sendeth down rain from heaven, whereby we cause various kinds of vegetables to spring forth: (56) *saying*, Eat *of part*, and feed

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(44) *Thy brother.* "Aaron being by this time come out to meet his brother, either by divine inspiration, or having notice of his design to return to Egypt."—*Sale, Baidhâwi.*

(46) *Peradventure he will consider.* This contradicts Exod. iii. 19, 20.

(50) *Charge us with imposture.* See note on chap. iii. p. 185.

(53) *The condition, i.e.,* "as to happiness or misery after death."—*Sale.*

Rodwell understands the reference to be to the creed, meaning that past generations have always worshipped differently from Moses and his people.

(54–57) The discourse of Moses was of a kind with the preaching of Muhammad to the infidel Quraish.

your cattle *with other part thereof.* Verily herein are signs unto those who are endued with understanding.

‖ (57) Out of *the ground* have we created you; and to R $\frac{3}{12}$ the same will we cause you to return, and we will bring you forth from thence another time. (58) And we showed *Pharaoh* all our signs *which we had empowered Moses to perform:* but he accused *him* of imposture, and refused *to believe;* (59) *and* he said, Art thou come unto us that thou mayest dispossess us of our land by thy enchantments, O Moses? (60) Verily we will meet thee with the like enchantments; wherefore fix an appointment between us and thee; we will not fail it, neither shalt thou, in an equal place. (61) *Moses* answered, Let your appointment be on the day of *your* solemn feast; and let the people be assembled in open day. (62) And Pharaoh turned away *from Moses*, and gathered together *the most expert magicians to execute* his stratagem; and then came *to the appointment.* (63) Moses said unto them, Woe be unto you! do not devise a lie against GOD, (64) lest he utterly destroy you by some judgment: for he shall not prosper who deviseth lies. (65) *And the magicians* disputed concerning their affair among themselves, and discoursed in private: (66) and they said, These two are certainly magicians: they seek to dispossess you of your land by their sorcery; and to lead away *with them* your chiefest and most considerable men. (67) Wherefore collect *all* your cunning, and then come in order: for he shall prosper this day who shall be superior. (68) They said, O Moses, whether wilt thou cast down *thy rod first,* or shall we be the first who cast down *our rods?* (69)

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(59) See notes on chap. vii. pp. 124, 128.

(61) *Your solemn feast.* "Which," says Sale, "was probably the first day of their new year."

(63) *Do not devise a lie.* "By saying the miracles performed in his name are the effects of magic."—*Sale.* This was the charge of the Quarish against Muhammad, who said his revelations were the product of magic.

(65–81) See notes on parallel passage, chap. vii. 109–136.

He answered, Do ye cast down *your rods first.* And behold, their cords and their rods appeared unto him, by their enchantment, to run about *like serpents;* (70) wherefore Moses conceived fear in his heart. (71) *But* we said *unto him,* Fear not; for thou shalt be superior; (72) therefore cast down *the rod* which is in thy right hand, and it shall swallow up *the seeming serpents* which they have made: for what they have made is only the deceit of an enchanter; and an enchanter shall not prosper, whithersoever he cometh. (73) And the magicians, *when they saw the miracle which Moses performed,* fell down and worshipped, saying, We believe in the LORD of Aaron and of Moses. (74) *Pharaoh* said *unto them,* Do ye believe in him before I give you permission? Verily this is your master, who hath taught you magic. But I will surely cut off your hands and your feet on the opposite sides; and I will crucify you on trunks of palm-trees: and ye shall know which of us is more severe in punishing, and can longer protract *your pains.* (75) They answered, We will by no means have greater regard unto thee than unto those evident miracles which have been shown us, or than unto him who hath created us. Pronounce therefore that sentence *against us* which thou art about to pronounce; for thou canst only give sentence *as to* this present life. Verily we believe in our LORD, that he may forgive us our sins, and the sorcery which thou hast forced us to *exercise:* for GOD is better *to reward,* and more able to prolong *punishment than thou.* (76) Verily whosoever shall appear before his LORD *on the day of judgment* polluted with crimes, shall have hell *for his reward;* he shall not die therein, neither shall he live. (77) But whoever shall appear before him, *having been* a true believer, *and* shall have worked righteousness, for these *are prepared* the highest degrees *of happiness,* (78) *namely,* gardens of perpetual abode, which shall be watered by rivers; they shall remain therein for ever: and this shall be the reward of him who shall be pure.

|| (79) And we spake by revelation unto Moses, *saying*, Suis. R 4 13. Go forth with my servants *out of Egypt* by night, and smite *the waters with thy rod, and make* them a dry path through the sea: (80) be not apprehensive of *Pharaoh's* overtaking *thee*, neither be thou afraid. (81) And *when Moses had done so* Pharaoh followed them with his forces, and *the waters* of the sea overwhelmed them. And Pharaoh caused his people to err, neither did he direct *them aright.* (82) Thus, O children of Israel, we delivered you from your enemy, and we appointed you the right side of Mount *Sinai to discourse with Moses and to give him the law,* and we caused manna and quails to descend upon you, (83) *saying*, Eat of the good things which we have given you for food, and transgress not therein lest my indignation fall on you; and on whomsoever my indignation shall fall he shall go down headlong *into perdition.* (84) But I *will be* gracious unto him who shall repent and believe, and shall do that which is right, and *who* shall be rightly directed. (85) What hath caused thee to hasten from thy people, O Moses, *to receive the law?* (86) He answered, These *follow close* on my footsteps, but I have hastened unto thee, O LORD, that thou mightest be well pleased *with me.* (87) *God* said, We have already made a trial of thy people since *thy departure*, and al Sámirí hath seduced

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(79) *A dry path.* "The expositors add that the sea was divided into twelve separate paths, one for each tribe—a fable borrowed from the Jews (*vide* R. Eliezer, *Pirke*, chap. xlii)."—*Sale.*

(82) *Manna and quails.* See note on chap. ii. 56.

(83) *Transgress not.* "By ingratitude, excess, or insolent behaviour."—*Sale.*

(84) *Repent . . . believe . . . and . . . do . . . right.* See note on chap. ii. 61.

(85) *What caused thee to hasten.* "For Moses, it seems, outwent the seventy elders who had been chosen in obedience to the divine command to accompany him to the mount, and appeared before God while they were at some, though no great distance, behind him."—*Sale.*

(87) *A trial of thy people.* "They continued in the worship of the true God for the first twenty days of Moses' absence, which, by taking the nights also into their reckoning, they computed to be forty, and at their expiration concluded they had stayed the full

them *to idolatry.* (88) Wherefore Moses returned unto his people in great wrath, and exceedingly afflicted. (89) *And* he said, O my people, had not your LORD promised you a most excellent promise? Did the time *of my absence* seem long unto you? Or did ye desire that indignation from your LORD should fall on you, and therefore failed to keep the promise which ye made me? (90) They answered, We have not failed in what we promised thee of our own authority, but we were made to carry in *several* loads of *gold and silver, of* the ornaments of the people, and we cast them *into the fire;* and in like manner al

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time which Moses had commanded them, and so fell into the worship of the golden calf."—*Sale, Baidháwi.*

*Al Sámirí.* "This was not his proper name, but he had this appellation because he was of a certain tribe among the Jews called Samaritans (wherein the Muhammadans strangely betray their ignorance in history), though some say he was a proselyte, but a hypocritical one, and originally of Kirmán, or some other country. His true name was Moses, or Músa Ibn Dhafar.

"Selden is of opinion that this person was no other than Aaron himself (who was really the maker of the calf), and that he is here called al Sámirí, from the Hebrew verb *shamar*, to *keep* (Selden, *De Diis Syris*, Synt. i. chap. 4), because he was the *keeper* or *guardian* of the children of Israel during his brother's absence in the mount; which is a very ingenious conjecture, not absolutely inconsistent with the text of the Qurán (though Muhammad seems to have mistaken al Sámirí for the name of a different person), and offers a much more probable origin of that appellation than to derive it, as the Muhammadans do, from the Samaritans, who were not formed into a people, nor bore that name, till many ages after."—*Sale.*

See also note on chap. ii. 50, and Rodwell *in loco.*

(88) *Moses returned*, viz., "after he had completed his forty days' stay in the mount, and had received the law."—*Sale.*

(89) *A most excellent promise, i.e.*, "the law, containing a light and certain direction to guide you in the right way."—*Sale.*

(90) *Ornaments of the people.* "These ornaments were rings, bracelets, and the like, which the Israelites had borrowed of the Egyptians, under pretence of decking themselves out for some feast, and had not returned to them; or, as some think, what they had stripped from the dead bodies of the Egyptians cast on shore by the sea, and al Sámirí, conceiving them unlawful to be kept, and the occasion of much wickedness, persuaded Aaron to let him collect them from the people; which being done, he threw them all into the fire to melt them down into one mass."

"It is observable that Muhammadans generally suppose the cast metal's coming forth in the shape of a calf was beside the expecta-

Sámirí also cast in *what he had collected,* and he produced unto them a corporeal calf, which lowed. And al Sámirí *and his companions* said, This is your god and the god of Moses, but he hath forgotten *him, and is gone to seek some other.* (91) Did they not therefore see that *their idol* returned them no answer, and was not able to cause them either hurt or profit?

|| (92) And Aaron had said unto them before, O my people, verily ye are only proved by this *calf,* for your LORD is the Merciful, wherefore follow me and obey my command. (93) They answered, We will by no means cease to be devoted to its *worship* until Moses return unto us. (94) *And when Moses was returned,* he said, O Aaron, what hindered thee, when thou sawest that they went astray, that thou didst not follow me? Hast thou therefore been disobedient to my command? (95) Aaron answered, O son of my mother, drag *me* not by the beard, nor by *the hair of* my head. Verily, I feared lest thou R $\frac{5}{14}$.

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tion of al Sámirí, who had not made a mould of that figure, and that when Aaron excuses himself to his brother in the Pentateuch, he seems as if he would persuade him it was an accident" (Exod. xxxii. 24).—*Sale, Baidháwi.*

*Corporeal calf.* See note on chap. vii. 148.

(91) *No answer.* But in ver. 90 and chap. vii. 148 it is said that the calf lowed, and all the commentators, copying the Jewish traditions, say that Sámirí casting into the molten metal some of the dust of the feet of Gabriel's horse (see note below in ver. 96), caused the calf to live and to low. Both Jews and Muslims have failed to perceive that the sin of the Israelites was not due to any kind of Satanic beguilement, but due to a return to the Egyptian idolatry from which they had been so lately delivered.

Let it be observed that this garbling of Jewish history and tradition is represented here as coming from God by direct revelation.

(94) *What hindered thee.* "By these words Moses reprehends Aaron for not seconding his zeal in taking arms against the idolaters, or for not coming after him to the mountain to acquaint him with their rebellion."—*Sale.*

*Disobedient to my command, i.e.,* to preserve the people from apostacy during Moses' absence from the camp.

(95) *Drag me not by the beard.* See note on chap. vii. 150.

*I feared lest, &c., i.e.,* "lest if I had taken arms against the worshippers of the calf, thou shouldest say that I had raised a sedition; or if I had gone after thee, thou shouldest blame me for abandoning my charge, and not waiting thy return to rectify what was amiss."—*Sale.*

shouldest say thou hast made a division among the children of Israel, and thou hast not observed my saying. (96) Moses said *unto* al Sámirí, What *was* thy design, O Sámirí? He answered, I saw that which they saw not; wherefore I took a handful *of dust* from the footsteps of the messenger *of God*, and I cast it *into the molten calf*, for so did my mind direct me. (97) *Moses* said, Get thee gone, for thy *punishment* in *this* life shall be that thou shalt say *unto those who shall meet thee*, Touch *me* not; and a threat *is denounced* against thee *of more terrible pains in the life to come*, which thou shalt by no means escape. And behold now thy god, to whose *worship* thou hast continued assiduously devoted; verily we will burn it, and we will reduce it to powder and scatter it in the sea. (98) Your GOD is *the true* GOD, besides whom there is no other god: he comprehendeth all things by *his* knowledge. (99) Thus do we recite unto thee, *O Muhammad*, relations of

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(96) *Which they saw not*, viz., "that the messenger sent to thee from God was a pure spirit, and that his footsteps gave life to whatever they touched, being no other than the Angel Gabriel mounted on the horse of life, and therefore I made use of the dust of his feet to animate the molten calf. It is said al Sámirí knew the angel, because he had saved and taken care of him when a child, and exposed by his mother for fear of Pharaoh."—*Sale, Baidháwi, Jalál-uddín.*

*A handful of dust.* See note on chap. ii. 50, and above on ver. 91.

(97) *Thou shalt say . . . touch me not.* "Lest they infect thee with a burning fever, for that was the consequence of any man's touching him, and the same happened to the persons he touched; for which reason he was obliged to avoid all communication with others, and was also shunned by them, wandering in the desert like a wild beast."—*Baidháwi.*

"Hence it is concluded that a tribe of Samaritan Jews, said to inhabit a certain isle in the Red Sea, are the descendants of our al Sámirí, because it is their peculiar mark of distinction at this day to use the same words, viz., *Lá misás, i.e.*, 'Touch me not,' to those they meet (*vide Geogr. Nub.*, p. 45). It is not improbable that this story may owe its rise to the known hatred borne by the Samaritans to the Jews, and their superstitious avoiding to have any commerce with them or any other strangers."—*Sale.*

*We will burn it.* "Or, as the word may also be translated, 'We will file it down;' but the other is the more received interpretation."—*Sale.*

what hath passed heretofore, and we have given thee an admonition from us. (100) He who shall turn aside from it shall surely carry a load *of guilt* on the day of resurrection: (101) they shall continue thereunder *for ever*, and a grievous burden shall it be unto them on the day of resurrection. (102) On *that* day the trumpet shall be sounded, and we will gather the wicked together on that day, having grey eyes. (103) They shall speak with a low voice to one another, *saying*, Ye have not tarried above ten days. (104) We well know what they will say, when the most conspicuous among them for behaviour shall say, Ye have not tarried above one day.

|| (105) They will ask thee concerning the mountains: R $\frac{6}{15}$ Answer, My LORD will reduce them to dust, and scatter them abroad; (106) and he will leave them a plain equally extended: thou shalt see no part of them higher or lower than another. (107) On that day *mankind* shall follow *the angel* who will call *them to judgment;* none shall *have power to* turn aside from him; and *their* voices shall be low before the Merciful; neither shalt thou hear any more than the hollow sound *of their feet.* (108) On that day, the intercession *of none* shall be of advantage *unto another*, except *the intercession* of him to whom the Merciful shall

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(101) *A grievous burden.* See note on chap. vi. 30.

(102) *Grey eyes.* "For this with the Arabs is one mark of an enemy, or a person they abominate; to say a man has a black liver (though I think we express our aversion by the term white-livered), reddish whiskers, and grey eyes, being a periphrasis for a foe, and particularly a Greek, which nation were the most inveterate enemies of the Arabs, and have usually hair and eyes of those colours. The original word, however, signifies also those who are squint-eyed, or even blind of a suffusion."—*Sale, Baidháwi, Jauhari in Lex.*

(103) *Ye have not tarried* in the grave. See notes on chap. xxiii. 103–115, and x. 46.

(105) See Prelim. Disc., p. 135.

(107) *The angel who will call.* See Prelim. Disc., p. 120.

(108) *Intercession.* See notes on chap. ii. 47, vii. 50, and xix. 90. The idea of *intercession* in the Christian sense is logically inconsistent with Islám. The ground of salvation, according to the Qurán, is the confession of faith in the unity of the Godhead and the apostleship of Muhammad, accompanied by the performance of

grant permission, and who shall be acceptable unto him in what he saith. (109) *God* knoweth that which is before them, and that which is behind them; but they comprehend not the same by *their* knowledge: (110) and their faces shall be humbled before the living, the self-subsisting *God;* and he shall be wretched who shall bear *his* iniquity. (111) But whosoever shall do good works, being a true

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the duties of Islám, viz., prayer, fasting at stated periods, giving of legal alms, and performance of pilgrimage to Makkah. The obedience required is outward and formal, and the penalties of transgression are all such as are easily atoned for by repentance (see note, chap. ii. 199), or the pronouncing of the declaration of the divine unity. For a man to be a Muslim is to be sure of final salvation. Purgatorial sufferings are to be endured (according to the teaching of tradition), but these will all be ended *before* the final day of judgment. On the contrary, all infidels, hypocrites, and apostates are absolutely condemned to eternal suffering. Now, it is difficult to see what end could be served by the intercession of Muhammad in the judgment-day. So far as true Muslims are concerned, they need no intercession. If it is to bestow a higher degree of reward on certain Muslims than on others, as has been claimed by some of my Muhammadan friends, then the reply still remains, that such rewards will be, as they only can be, strictly in accord with divine justice, otherwise God would show partiality.

Again, so far as non-Muslims are concerned, the day of grace is past, and no intercession can avail for them. Besides, I find no hint anywhere in the Qurán that Muhammad is the intercessor of unbelieving sinners. On the contrary, it proves him to be a sinner, needing intercession himself. See chaps. xlvii. 21, xlviii. 2.

We may therefore boldly say to Muslims, that Muhammad's intercession can be of no use to any one. Sinners need an intercessor NOW, ere death seals their fate as either infidels or believers. But Muhammad lies in the grave at Madína; the dead cannot hear the cry of the living. Besides, his intercession is limited by this verse and many others of like import to the day of judgment.

Let the Christian therefore confidently hold up Jesus—the ascended, the living, and exalted Jesus—as the only intercessor between God and man. The Qurán and tradition admit that he was the only sinless Prophet; that he was of miraculous birth; that he was taken up to heaven, where he now lives; that he will descend and destroy Dajjál, or Antichrist; and that he will rule over the whole world. Surely, this person, of all the prophets of Islám, is alone qualified for the office of intercessor, even on the showing of Islám itself.

(110) *Their faces shall be humbled.* "The original word properly expresses the humility and dejected looks of captives in the presence of their conqueror."—*Sale.*

believer, shall not fear any injustice, or any diminution *of his reward from God.* (112) And thus have we sent down *this book, being* a Qurán in the Arabic tongue: and we have inserted various threats and promises therein, that *men* may fear *God,* or that it may awaken some consideration in them: (113) wherefore, let GOD be highly exalted, the King, the Truth! Be not over-hasty in *receiving or repeating* the Qurán before the revelation thereof be completed unto thee; and say, LORD, increase my knowledge. (114) We heretofore gave a command unto Adam; but he forgot *the same, and ate of the forbidden fruit;* and we found not in him a firm resolution.

|| (115) And *remember* when we said unto the angels, R $\frac{7}{16}$
Worship ye Adam; and they worshipped *him:* but Iblís refused. And we said, O Adam, verily this is an enemy unto thee, and thy wife; wherefore, *beware* lest he turn you out of Paradise; for *then* shalt thou be miserable. (116) Verily *we have made a provision* for thee, that thou shalt not hunger therein, neither shalt thou be naked:

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(112, 113) "Muhammad is here commanded not to be impatient at any delay in Gabriel's bringing the divine revelations, or not to repeat it too fast after the angel, so as to overtake him before he had finished the passage. But some suppose the prohibition relates to the publishing any verse before the same was perfectly explained to him."—*Sale, Baidhâwi.*

The *Tafsír-i-Raufi* gives a tradition, on the authority of Hasn Basri, to the effect that a man struck his wife on the cheek, whereupon she ran to Muhammad seeking for revenge. Muhammad desired to avenge her, and accordingly sought for a command (from God) to do so, when this verse was revealed. Such traditions are fatal to the Muslim claim that Muhammad was at all times inspired, and therefore infallible.

(114) *He forgot.* "Adam's so soon forgetting the divine command has occasioned some Arab etymologists to derive the word Insân, *i.e.*, *man,* from *nasiya,* to *forget,* and has also given rise to the following proverbial saying, *Awwalo násin awwalo'nnási;* that is, *The first forgetful person was the first of men,* alluding to the like sound of the words."—*Sale.*

This verse is fatal to the Muslim theory of the sinlessness of the prophets.

(115–122) See notes on parallel passages in chap. ii. 34–37, and chap. vii. 11–26.

(117) and *there is* also *a provision made* for thee, that thou shalt not thirst therein, neither shalt thou be incommoded by heat. (118) But Satan whispered *evil suggestions* unto him, saying, O Adam, shall I guide thee to the tree of eternity and a kingdom which faileth not? (119) And they both ate thereof: and their nakedness appeared unto them; and they began to sew together the leaves of Paradise, to cover themselves. And *thus* Adam became disobedient unto his LORD, and was seduced. (120) Afterwards his LORD accepted him, *on his repentance*, and was turned unto him, and directed *him*. *And* (121) *God* said, Get ye down hence, all *of you:* the one of you *shall be* an enemy unto the other. (122) But hereafter shall a direction come unto you from me: and whosoever shall follow my direction shall not err, neither shall he be unhappy; (123) but whosoever shall turn aside from my admonition, verily he shall *lead* a miserable life, (124) and we will cause him to appear *before us* on the day of resurrection blind. (125) *And* he shall say, O LORD, why hast thou brought me *before thee* blind, whereas before I saw clearly? (126) *God* shall answer, Thus *have we done, because* our signs came unto thee, and thou didst forget them; and in the same manner shalt thou be forgotten this day. (127) And thus will we reward him who shall be negligent, and shall not believe in the signs of his LORD: and the punishment of the life to come shall be more severe, and more lasting, *than the punishment of this life*. (128) Are not the *Makkans*, therefore, acquainted how many generations we have destroyed before them; in whose dwellings they walk? Verily herein are signs unto those who are endued with understanding.

R $\frac{8}{17}$. ‖ (129) And unless a decree had previously gone forth from thy LORD *for their respite*, verily *their destruction* had necessarily followed: but there is a certain time deter-

(124) *Blind.* See Prelim. Disc., p. 139.

(128) *In whose dwellings they walk.* "Seeing the footsteps of their destruction; as of the tribes of Ád and Thamúd."—*Sale.*

mined *by God for their punishment.* (130) Wherefore, do thou, *O Muhammad,* patiently bear that which they say; and celebrate the praise of thy LORD before the rising of the sun, and before the setting thereof, and praise *him* in the hours of the night, and in the extremities of the day, that thou mayest be well pleased *with the prospect of receiving favour from God.* (131) And cast not thine eyes on that which we have granted divers of the *unbelievers* to enjoy, *namely,* the splendour of this present life, that we may prove them thereby; for the provision of thy LORD *is* better and more permanent. (132) Command thy family *to observe* prayer; and do thou persevere therein. We require not of thee that *thou labour to gain necessary* provisions *for thyself and family;* we will provide for thee; for the *prosperous* issue *shall attend* on piety. (133) *The unbelievers* say, Unless he come unto us with a sign from his LORD, *we will not believe on him.* Hath not a plain declaration come unto them, of that which *is contained* in

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(130) *Extremities of the day, i.e.,* "evening and morning, which times are repeated as the principal hours of prayer. But some suppose these words intend the prayer of noon; the first half of the day ending, and the second half beginning, at that time."—*Sale, Baidhâwi, Jalâluddîn.*

Comp. chap. xxx. 16, 17, and consult note on chap. ii. 238. Muir (*Life of Mahomet,* vol. ii. 267, note) says the interpretation of *the extremities of the day* is in "order to reconcile the passage with the prescribed hours." The original does not favour Sale's idea that the principal hours are here repeated.

(131) *The splendour, i.e.,* "do not envy or covet their pomp and prosperity in this world."—*Sale.* See notes on chap. xv. 88.

*The provision of thy Lord,* viz., "the reward laid up for thee in the next life; or the gift of prophecy, and the revelations with which God has favoured thee."—*Sale.*

(132) *We will provide for thee.* Muir applies this verse and the one preceding to the straitened circumstances of Muhammad just before the flight to Madína (*Life of Mahomet,* vol. ii. p. 231).

"It is said that when Muhammad's family were in any strait or affliction, he used to order them to go to prayers, and to repeat this verse."—*Sale, Baidhâwi.*

(133) *Hath not a plain declaration, &c.* The plain meaning of this passage is, that the narratives of sacred history contained in the Qurán are in accord with the sacred records of the Jewish Scriptures. There is not the slightest ground for the imagination of the com-

the former volumes *of scripture, by the revelation of the Qurán?* (134) If we had destroyed them by a judgment before *the same had been revealed,* they would have said *at the resurrection,* O LORD, *how could we believe,* since thou didst not send unto us an apostle, that we might follow thy signs, before we were humbled and covered with shame? (135) Say, Each *of us* wait *the issue;* wait, therefore; for ye shall surely know hereafter who *have been* the followers of the even way, and who hath been *rightly* directed.

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mentators (*Tafsír-i-Hussaini*, *Abdul Qádir*) that Muhammad alludes to the prophecies of the Old and New Testaments as referring to his mission.

# CHAPTER XXI.

## ENTITLED SURAT UL AMBAYA (THE PROPHETS).

*Revealed at Makkah.*

## INTRODUCTION.

THE circumstances of the Muslims at the time this chapter was written have, as usual, determined the style and matter of the "revelations." The Quraish, aided by the Jews, were now active in their resistance to the reformer at Makkah. They scoffed at his revelations, stigmatising them as "a confused heap of dreams," the offspring of sorcery ; Muhammad was denounced as "a forger," and his boasted "incomparable" verses were regarded as the ordinary productions of a "poet" (ver. 5).

It is not unreasonable to infer from the character of the persecution of the prophets in former ages described in this chapter, that the Quraish had already threatened Muhammad with violent measures, and were now quite ready to carry their threats into execution (comp. ver. 37 with vers. 66–68). The principal point in the stories of the prophets given here is that the blessing of God rests on the prophets, and that he delivers them out of the hands of their enemies, or avenges their death with dire judgments on their persecutors (see note on vers. 10–15).

The case of Abraham, however, is given with considerable detail. This is one of the prophets with whom Muhammad frequently compared himself in the Qurán. If (with Muir, see note on ver. 18) we regard Muhammad and the Muslims as now exposed to that persecution of the Quraish which resulted in their flight to Madína, and keeping in mind that at this period Muhammad had determined to retire to Madína as soon as the way should be open, we may make the following comparison,—a comparison we believe to have been present in Muhammad's mind at that time—a comparison between Abraham and Muhammad :—

| Abraham. | Muhammad. |
|---|---|
| 1. Received a revelation for his people (the Chaldeans, ver. 52). | 1. Received a revelation for his people (the Quraish). |
| 2. Reproaches his father and people for their idolatry (ver. 53). | 2. Reproaches his relatives and the people of Makkah for their idolatry. |
| 3. Treats the national idols with contempt, and speaks against them (vers. 54–64). | 3. Treats the national idols with contempt, and preaches against them. |
| 4. Abraham is tolerated for a while, and hopes for reform (ver. 65). | 4. Muhammad tolerated for a while, and hopes for reform. |
| 5. The Chaldeans relapse into former habits and begin to persecute Abraham (ver. 66). | 5. The Quraish reject Muhammad and begin to persecute him. |
| 6. The Chaldeans seek Abraham's life (vers. 67, 68). | 6. The Quraish seek Muhammad's life. |
| 7. Abraham delivered by divine interference (vers. 69, 70). | 7. Muhammad will receive divine assistance (ver. 112). |
| 8. Abraham and Lot delivered from the Chaldeans and brought into "a land of blessing." | 8. Muhammad and his companions will be brought safely to Madína. |

This chapter is also interesting as illustrating how much of Scripture knowledge Muhammad had already acquired, and how he now moulds it to suit his purpose, and how he *presents it as a revelation from God*, and as a proof of its own inspiration because agreeing, as he declared, with the former Scriptures. No stronger proof of the charge brought against him by the Quraish and the Jews that he was "a forger" could be produced,—his forgery "to be palliated only by the miserable apology of a pious end" (see Muir's *Life of Mahomet*, vol. ii. p. 189).

### *Probable Date of the Revelations.*

From what has already been said, we conclude that this chapter belongs to the latter part of the third stage or ninth year of Muhammad's mission at Makkah. Jaláluddín as Syúti (*Itqán*, 34) thinks ver. 7 to be of Madína origin.

### *Principal Subjects.*


| | VERSES |
|---|---|
| The judgment of careless and mocking Quraish near | 1–4 |
| The Makkan people regard Muhammad as "a forger" | 5 |
| Miracles not performed by Muhammad because former nations received no benefit from seeing them | 6 |
| The former prophets were but mortal men | 7, 8 |
| God favours his prophets but judges infidels | 9 |
| The Quraish mentioned in the Qurán | 10 |
| The unbelieving cities and scoffers destroyed | 11–15 |
| God not given to sport | 16, 17 |
| The truth must triumph | 18 |

VERSES
Angels serve God, therefore not to be worshipped . . 19–22
God is sovereign . . . . . 23
The great sin of idolatry . . . . . 24
All apostles testified to God's unity . . . . . 25
Angels are the daughters of God . . . . . 26–28
Angelic intercession only by divine permission . . . 29
The doom of angels who usurp divine honours . . . 30
God's works the proof of his divinity . . . . . 31–34
None immortal but God . . . . . 35, 36
Muhammad regarded by the Makkans as a scoffer . . 37
Men hasty to call down divine wrath on themselves . . 38, 39
Threatened vengeance will descend suddenly . . . 40, 41
The doom of those who mocked former prophets . . . 42, 43
The gods of the idolaters unable to deliver their votaries . 44
God will triumph over the infidels . . . . . 45
Muhammad only a warner . . . . . 46
The deaf will not hear the warnings of God . . . . 47
God will judge righteously . . . . . 48
Moses and Aaron, like Muhammad, received a revelation . 49–51
*The Story of Abraham—*
He receives a revelation . . . . . 52
Reproaches his father and people with idolatry . . 53–57
He devises a plot to destroy the idols . . . . 58
He destroys the idols of the Chaldeans . . . . 59, 60
He is accused before the people . . . . . 61, 62
He lays the blame on the largest idol . . . . 63, 64
The Chaldeans at first disposed to repent, but they draw back . . . . . 65, 66
Abraham reproaches them for their idolatry . . . 67
They command him to be burned alive . . . . 68
God miraculously delivers him . . . . . 69, 70
He receives the promise of Isaac and Jacob . . . 71–73
Lot delivered from Sodom . . . . . 74, 75
Noah delivered from the Flood . . . . . 76, 77
The persecutors of Noah drowned . . . . . 77
The wisdom of David and Solomon . . . . . 78–80
Winds and demons subject to Solomon . . . . 81, 82
Job is delivered from his affliction . . . . . 83, 84
Other prophets receive mercy from God . . . . 85–88
Zachariah's prayer answered . . . . . 89, 90
God's favour to Mary and Jesus . . . . . 91
The true religion one, but Jews and Christians have sects . 92, 93
The faithful certain to be rewarded . . . . . 94

| | VERSES |
|---|---|
| Infidels to be judged at the resurrection . . . . | 95–97 |
| Idolaters with their gods to be cast into hell . . . | 98–100 |
| The reward of the righteous . . . . . | 101–103 |
| The heavens to be rolled away at the judgment . . . | 104 |
| The righteous shall inherit the earth . . . . . | 105, 106 |
| Muhammad proclaims himself to be a warner . . . | 107–109 |
| God knoweth the secret thoughts of the infidels . . . | 110, 111 |
| God will judge the infidels and show mercy to his prophet | 112 |

IN THE NAME OF THE MOST MERCIFUL GOD.

SEVENTEENTH SIPARA.

R 1/1.

‖ (1) *The time of giving up* their account draweth nigh unto the people *of Makkah*, while they are *sunk* in negligence, turning aside *from the consideration thereof*. (2) No admonition cometh unto them from their LORD, being lately revealed *in the Qurán*, but when they hear it, they turn it to sport: (3) their hearts *are* taken up with delights. And they who act unjustly discourse privately together, *saying*, Is this *Muhammad* any more than a man like yourselves? Will ye therefore come to *hear* a piece of sorcery, when ye plainly perceive it *to be so?* (4) Say, My LORD knoweth whatever is spoken in heaven and on earth: *it is* he *who* heareth *and* knoweth. (5) But they say, *The Qurán is* a confused heap of dreams: nay, he hath forged it; nay, he is a poet: let him come unto us therefore with some miracle, in like manner as the former *prophets* were sent. (6) None of the cities which we

(5) *A confused heap of dreams.* Pious Muslims say that "the infidels could not understand the Prophet. Blinded by unbelief, the revelations appeared to them now like the ravings of a madman, and again like the wild fancies of a poet." It is to be feared that unbelievers in Islám, reading the earlier Makkan chapters, still hold most of them to be "a confused heap of dreams." However this may be, it is plain that passages like the one under consideration prove indisputably that the miracles of the incomparable verses of the Qurán were no *signs* to Muhammad's contemporaries. See notes on chap. ii. 23, vi. 24, x. 38, and xvii. 90.

*He hath forged it.* See notes on chap. xvi. 105.

*Some miracle.* See notes on chap. iii. 185, vi. 34, 36, 49, 109, 111, xi. 32, xiii. 8, xiv. 10, and xvi. 1, 61.

have destroyed believed *the miracles which they saw performed* before them: will these therefore believe, *if they see a miracle?* (7) We sent none *as our apostles* before them, other than men, unto whom we revealed *our will.* Ask those who are acquainted with the Scripture, if ye know not *this.* (8) We gave them not a body *which could be supported* without their eating food; neither were they immortal. (9) But we made good *our* promise unto them: wherefore we delivered them, and those whom we pleased; but we destroyed the exorbitant transgressors. (10) Now have we sent down unto you, *O Quraish,* the book *of the Qurán,* wherein there is *honourable* mention of you: will ye not therefore understand?

R 23. ‖ (11) And how many cities have we overthrown, which were ungodly; and caused other nations to rise up after them? (12) And when they felt our severe vengeance, behold, they fled swiftly from those *cities.* (13) *And the angels said scoffingly unto them,* Do not fly; but return to that wherein ye delighted, and to your habita-

(6) *None . . . believed.* This was the reason given by Muhammad, in answer to the demand of the Makkans as expressed in the preceding verse, for not working miracles as did the "former prophets." We may certainly infer from this, and other verses of a like character, that Muhammad wrought no miracles; his sole claim was that the Qurán was itself a miracle, and this sign was rejected by the Quraish, as well as by the Jews and Christians. See also notes on chap. ii. 118, 119, iii. 184, and references there.

(7) *Ask those . . . acquainted with the Scripture.* These words imply that the Jews and Christians were in possession of their own Scriptures at this time. The claim is also set up here that the teaching of the Qurán is in strict accordance with that of the Scriptures of the Old and New Testament.

(10–15) The *Tafsîr-i-Raufi* refers these verses to the case of a certain city of Yaman called Hazúra, to which a prophet was sent. The people did not believe, but slew him. God in his vengeance sent Nebuchadnezzar to destroy the city, at whose approach the inhabitants fled. A voice from heaven cried, "The prophet is avenged upon you!" the angels also laughed them to scorn, saying, "Do not fly," &c. Sale gives the same story with a little variation. This story sounds like a traditionary account of the destruction of Jerusalem by the Babylonians. The text, however, probably refers to the destruction of Ád, Thamúd, &c.; see chap. xi. 50–68, and Prelim. Disc., pp. 20–23.

tions; peradventure ye will be asked. (14) They answered, Alas for us ! verily we have been unjust. (15) And this their lamentation ceased not until we had rendered them *like* corn which is mown down and utterly extinct. (16) We created not the heavens and the earth, and that which is between them, by way of sport. (17) If we had pleased to take diversion, verily we had taken it with *that which beseemeth* us ; if we had *resolved to have* done this. (18) But we will oppose truth to vanity, and it shall confound the same ; and behold, it shall vanish away. Woe be unto you, for that which ye *impiously* utter *concerning God !* (19) since whoever *is* in heaven and on earth *is subject* unto him ; and *the angels* who are in his presence do not insolently disdain his service, neither are they tired *therewith.* (20) They praise *him* night and day ; they faint not. (21) Have they taken gods from the earth ? Shall they raise *the dead* to life ? (22) If there were either in

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(14) *Peradventure ye will be asked, i.e.*, "concerning the present posture of affairs, by way of consultation; or that ye may be examined as to your deeds, that ye may receive the reward thereof."—*Sale, Baidhâwi, Jalâluddîn.*

(16) *Not . . . in sport.* "But for the manifestation of our power and wisdom to people of understanding, that they may seriously consider the wonders of the creation, and direct their actions to the attainment of future happiness, neglecting the vain pomp and fleeting pleasures of this world."—*Sale.*

(17) *Diversion . . . which beseemeth us*, viz., "we had sought our pleasure in our own perfections, or in the spiritual beings which are in our immediate presence, and not in raising of material buildings with painted roofs and fine floors, which is the diversion of man.

"Some think the original word, translated '*diversion,*' signifies in this place a wife or a child, and that the passage is particularly levelled against the Christians."—*Sale, Jalâluddîn, Zamakhshari.*

If this last be the meaning, then God *may* have *a son*, but one worthy of his divine nature and consistent with his unity, which is all that Christians claim for Jesus.

(18) *We will oppose truth to vanity.* Rodwell translates, "Nay, we will hurl the truth at falsehood." Muir (*Life of Mahomet*, vol. ii. p. 225) understands these words to express the assurance of ultimate success, notwithstanding the persecutions of the Quraish. "The Lord had given to all his apostles of old the victory, and he would give the same to Mahomet."

*heaven or on earth* gods beside GOD, verily both would be corrupted. But far be that which they utter from GOD, the LORD of the throne! (23) No account shall be demanded of him for what he shall do; but an account shall be demanded of them. (24) Have they taken *other* gods besides him! Say, Produce your proof *thereof.* This is the admonition of those who *are contemporary* with me, and the admonition of those who *have been* before me, but the greater part of them know not the truth, and turn aside *from the same.* (25) We have sent no apostle before thee, but we revealed unto him that there is no God beside myself; wherefore serve me. (26) They say, The Merciful hath begotten issue, *and the angels are his daughters.* GOD forbid! They are his honoured servants; (27) they prevent him not in anything which they say, and they execute his command. (28) He knoweth that which is before them, and that which is behind them; they shall not intercede *for any,* (29) except for whom it shall please him; and they tremble for fear of him. (30) Whoever of them shall say, I am a god beside him; that *angel* will we reward with hell: *for* so will we reward the unjust.

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(22) *Both would be corrupted.* "That is, the whole creation would necessarily fall into confusion and be overturned by the competition of such mighty antagonists."—*Sale.*

(24) *The admonition of those . . . before me, i.e.,* "this is the constant doctrine of all the sacred books; not only of the Qurán, but of those which were revealed in former ages, all of them bearing witness to the great and fundamental truth of the unity of God."—*Sale.*

(26) *The Merciful hath begotten.* "This passage was revealed on account of the Khuzáites, who held the angels to be the daughters of God."—*Sale.*

See notes on chap. v. 19, 21, ix. 30.

(27) *They prevent him not, &c., i.e.,* "they presume not to say anything until he hath spoken it, behaving as servants who know their duty."—*Sale.*

(29) *Except for whom it shall please him.* Comp. chap. xix. 90, and chap. xx. 108. It would appear that Muhammad admitted that there would be angelic intercessors on the judgment day, just as there will be human intercessors. On the subject of intercession in general see notes on chaps. ii. 47, vi. 50, and xx. 108.

R $\frac{3}{3}$. || (31) Do not the unbelievers therefore know that the heavens and the earth were solid, and we clave the same in sunder, and made every living thing of water? Will they not therefore believe? (32) And we placed stable *mountains* on the earth, lest it should move with them; and we made broad passages between them for paths, that they might be directed *in their journeys:* (33) and we made the heaven a roof well supported. Yet they turn aside from the signs thereof, *not considering that they are the workmanship of God.* (34) It is he who hath created the night, and the day, and the sun, and the moon; all *the celestial bodies* move swiftly, *each* in *its respective* orb. (35) We have not granted unto any man before thee *eternal* permanency *in this world;* if thou die, therefore, will they be immortal? (36) Every soul shall taste of death: and we will prove you with evil and with good, for a trial *of you;* and unto us shall ye return. (37) When the unbelievers see thee, they receive thee only with scoffing, *saying, Is* this he who mentioneth your gods *with contempt?* Yet themselves believe not what is mentioned *to them* of the Merciful. (38) Man is created of precipitation. Hereafter will I show you my

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(31) *We clave the same in sunder.* "That is, they were one continued mass of matter, till we separated them, and divided the heaven into seven heavens, and the earth into as many stories; and distinguished the various orbs of the one, and the different climates of the other, &c. Or, as some choose to translate the words, 'The heavens and the earth were shut up, and we opened the same;' their meaning being, that the heavens did not rain, nor the earth produce vegetables, till God interposed his power."—*Sale, Baidhâwi, Jalâluddîn.*

(32) See note on chap. xvi. 15.

(35) *If thou die, &c.* Sale says, "This passage was revealed when the infidels said, 'We expect to see Muhammad die like the rest of mankind.'"

(36) *Every soul shall taste death.* See note on chap. iii. 186. Comp. Matt. xvi. 28; Heb. ii. 9.

(37) *Yet themselves believe not, &c.* "Denying his unity, or rejecting his apostles and the scriptures which were given for their instruction, and particularly the Qurân."—*Sale.*

(38) *Precipitation.* "Being hasty and inconsiderate. It is said this passage was revealed on account of al Nadhar Ibn al Hârith,

signs, so that ye shall not wish them to be hastened. (39) They say, When *will* this threat *be accomplished,* if ye speak truth? (40) If they who believe not knew *that the time will surely come* when they shall not *be able to* drive back the fire *of hell* from their faces, nor from their backs, neither shall they be helped, *they would not hasten it.* (41) But *the day of vengeance* shall come upon them suddenly, and shall strike them with astonishment: they shall not be able to avert it, neither shall they be respited. (42) *Other* apostles have been mocked before thee; but the *punishment* which they scoffed at fell upon such of them as mocked.

‖ (43) Say *unto the scoffers,* Who shall save you by night and by day from the Merciful? Yet they utterly neglect the remembrance of their LORD. (44) Have they gods who will defend them, besides us? They are not able to help themselves; neither shall they be assisted against us by their companions. (45) But we have permitted these *men* and their fathers to enjoy *worldly prosperity* so long as life was continued unto them. Do they not perceive that we come unto the land *of the unbelievers, and* straiten the borders thereof? Shall they therefore be the conquerors? (46) Say, I only preach unto you the revelation *of God:* but the deaf will not hear *thy* call, whenever they are preached unto. (47) Yet if *the least* breath of the punishment of thy LORD touch them, they will surely say, Alas for us! verily we have been unjust. (48) We will appoint just balances for the day of resur- R 4/4.

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when he desired Muhammad to hasten the divine vengeance with which he threatened the unbelievers."—*Sale, Baidháwi.*

See also note on chap. xvii. 12.

(42) "These words were for the comfort of the Prophet when scoffed at by the unbelievers of Makkah."—*Tafsír-i-Raufi.*

(45) *We come unto the land . . . and straiten the borders.* Rodwell regards this as an appeal to the rapid progress of Islám in proof of the truth of Islám. I can see nothing in the text to substantiate this position. Surely the progress of Islám up to this point had not been sufficient to justify such a claim. The allusion is rather to the straitening of divine judgments.

(48) See note on chap. vii. 8.

rection; neither shall any soul be injured at all: although *the merit or guilt of an action* be of the weight of a grain of mustard-seed *only*, we will produce it *publicly;* and there will be sufficient accountants with us. (49) We formerly gave unto Moses and Aaron the *law, being a* distinction *between good and evil*, and a light and admonition unto the pious; (50) who fear their LORD in secret, and who dread the hour *of judgment.* (51) And this *book also is* a blessed admonition, which we have sent down *from heaven:* will ye therefore deny it?

R $\frac{5}{5}$. || (52) And we gave unto Abraham his direction heretofore, and we knew him *to be worthy of the revelations wherewith he was favoured.* (53) *Remember* when he said unto his father and his people, What are these images, to which ye are *so* entirely devoted? (54) They answered, We found our fathers worshipping them. (55) He said, Verily both ye and your fathers have been in a manifest error. (56) They said, Dost thou *seriously* tell us the truth, or art thou one who jestest *with us?* (57) He replied, Verily your LORD is the LORD of the heavens and the earth; *it is he* who hath created them: and I am *one* of those who bear witness thereof. (58) By GOD, I will surely devise a plot against your idols, after ye shall have retired *from them*, and shall have turned your backs. (59) And *in the people's absence he went into the temple where the idols stood, and* he brake them *all* in pieces, except the biggest of them, that they might lay the blame upon

(49) *A distinction.* In the original *furqân.* See note on chap. ii. 52, and Prelim. Disc., p. 97.

(52) *We gave unto Abraham his direction*, viz., "the ten books of divine revelations which were given him." See Prelim. Disc., p. 122.

(53) See notes on chap. vi. 75, and chap. xix. 43–50.

(59) *Except the biggest, &c.* "Abraham took his opportunity to do this while the Chaldeans were abroad in the fields celebrating a great festival; and some say he hid himself in the temple: and when he had accomplished his design, that he might the more evidently convince them of their folly in worshipping them, he hung the axe with which he had hewn and broken down the images on the neck of the chief idol, named by some writers Baal, as if he had

that. (60) *And when they were returned, and saw the havoc which had been made,* they said, Who hath done this to our gods? He is certainly an impious person. (61) *And certain of them* answered, We heard a young man speak *reproachfully* of them: he is named Abraham. (62) They said, Bring him therefore before the people, that they may bear witness *against him.* (63) *And when he was brought before the assembly,* they said *unto him,* Hast thou done this unto our gods, O Abraham? (64) He answered, Nay, that biggest of them hath done it: but ask them, if they *can* speak. (65) And they returned unto themselves, and said *the one to the other,* Verily ye are the impious *persons.* (66) Afterwards they relapsed into their former obstinacy, *and said,* Verily thou knowest that these speak not.

|| (67) *Abraham* answered, Do ye therefore worship, RUBA. besides GOD, that which cannot profit you at all, neither can it hurt you? Fie on you: and upon that which ye worship besides GOD! Do ye not understand? (68) They said, Burn him, and avenge your gods: if ye do

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been the author of all the mischief. For this story, which, though it be false, is not ill invented, Muhammad stands indebted to the Jews, who tell it with a little variation: for they say Abraham performed this exploit in his father's shop, during his absence; that Terah, on his return, demanding the occasion of the disorder, his son told him that the idols had quarrelled and fallen together by the ears about an offering of fine flour, which had been brought them by an old woman; and that the father, finding he could not insist on the impossibility of what Abraham pretended without confessing the impotence of his gods, fell into a violent passion, and carried him to Nimrod, that he might be exemplarily punished for his insolence." (See *Schals. Hakob, 2: Maimon de Idol,* chap. i.)—*Sale, Baidháwi.*

(65) *Returned unto themselves.* They saw their folly.

(66) *Relapsed into their former obstinacy;* literally, *they were turned down upon their heads.*

(68) *Burn him, &c.* "Perceiving they could not prevail against Abraham by dint of argument, says Al Baidháwi, they had recourse to persecution and torments. The same commentator tells us the person who gave this counsel was a Persian Kurd named Hayyún, and that the earth opened and swallowed him up alive; some, however, say it was Andeshán, a Magian priest; and others,

this *it will be well. And when Abraham was cast into the burning pile,* (69) we said, O fire, be thou cold, and a preservation unto Abraham. (70) And they sought to lay a plot against him; but we caused them to be the sufferers. (71) And we delivered him and Lot, *by*

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that it was Nimrod himself."—*Sale*, on authority of D'Herbel., *Bibl. Orient.*, art. DHOKAK, et Schultens, *Indic. Geogr. in Vit. Saladini, voce Curdi.*

(69) *We said, O fire, &c.* "The commentators relate that, by Nimrod's order, a large space was enclosed at Kuthá, and filled with a vast quantity of wood, which being set on fire, burned so fiercely that none dared to venture near it: then they bound Abraham, and putting him into an engine (which some suppose to have been of the devil's invention), shot him into the midst of the fire, from which he was preserved by the Angel Gabriel, who was sent to his assistance; the fire burning only the cords with which he was bound (*Baidháwi, Jaláluddín.*)

"They add that the fire having miraculously lost its heat, in respect to Abraham, became an odoriferous air, and that the pile changed to a pleasant meadow; though it raged so furiously otherwise, that according to some writers, about two thousand of the idolaters were consumed by it (*MS. Gospel of Barnabas*, chap. xxviii.)

"This story seems to have had no other foundation than that passage of Moses where God is said to have brought Abraham *out of* Ur *of the* Chaldees, misunderstood: which words the Jews, the most trifling interpreters of Scripture, and some moderns who have followed them, have translated *out of the fire of the* Chaldees; taking the word *Ur*, not for the proper name of a city, as it really is, but for an appellative, signifying *fire*. However, it is a fable of some antiquity, and credited, not only by the Jews, but by several of the Eastern Christians; the twenty-fifth of the second Canún, or January, being set apart in the Syrian calendar for the commemoration of Abraham's being cast into the fire (Hyde, *De Rel. Vet. Pers.*, p. 73).

"The Jews also mention some other persecutions which Abraham underwent on account of his religion, particularly a ten years' imprisonment; some saying he was imprisoned by Nimrod, and others, by his father Terah."—*Sale.*

(70) *We caused them to be sufferers.* "Some tell us that Nimrod, on seeing this miraculous deliverance from his palace, cried out that he would make an offering to the God of Abraham; and that he accordingly sacrificed four thousand kine (*Baidháwi*). But, if he ever relented, he soon relapsed into his former infidelity; for he built a tower that he might ascend to heaven to see Abraham's God; which being overthrown, still persisting in his design, he would be carried to heaven in a chest borne by four monstrous birds; but after wandering for some time through the air, he fell down on a mountain with such a force that he made it

*bringing them* into the land wherein we have blessed all creatures. (72) And we bestowed on him Isaac and Jacob, as an additional gift; and we made all *of them* righteous persons. (73) We also made them models of religion, that they might direct *others* by our command: and we inspired into them the doing of good works, and the observance of prayer, and the giving of alms; and they served us. (74) And unto Lot we gave wisdom and knowledge, and we delivered him out of the city which committed filthy crimes, for they were a wicked *and* insolent people.

‖ (75) And we led him into our mercy, for he was R 6/6. an upright person. (76) And *remember* Noah, when he called *for destruction on his people,* before *the prophets above mentioned:* and we heard him, and delivered him and his family from a great strait; (77) and we protected him from the people who accused our signs of

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shake, whereto (as some fancy) a passage in the Qurán (chap. xiv. 47) alludes, which may be translated, 'although their contrivances be such as to make the mountains tremble.'

"Nimrod, disappointed in his design of making war with God, turned his arms against Abraham, who, being a great prince, raised forces to defend himself; but God, dividing Nimrod's subjects, and confounding their language, deprived him of the greater part of his people, and plagued those who adhered to him by swarms of gnats, which destroyed almost all of them; and one of those gnats having entered into the nostril or ear of Nimrod, penetrated to one of the membranes of his brain, where, growing bigger every day, it gave him such intolerable pain that he was obliged to cause his head to be beaten with a mallet in order to procure some ease, which torture he suffered four hundred years; God being willing to punish, by one of the smallest of his creatures, him who insolently boasted himself to be lord of all" (*vide* D'Herbel., *Bibl. Orient.*, art. NEMROD).

"A Syrian calendar places the death of Nimrod, as if the time were well known, on the 8th of Thamúz or July" (*vide* Hyde, *Rel. Vet. Pers.*, p. 74).—*Sale.*

(71) *The land, &c.* Palestine.

(73) *Models of religion.* See note on chap. ii. 124.

(74) *Insolent people.* See chap. vii. 81–83, and notes there.

(76) *Noah . . . called, &c.* See note on chap. viii. 69.

(77) *Accused our signs of falsehood.* The circumstances of these former prophets are here, as elsewhere, represented as like unto those of Muhammad in Makkah. See chap. iii. 137, 138, and 185.

falsehood; for they were a wicked people, wherefore we drowned them all. (78) And *remember* David and Solomon, when they pronounced judgment concerning a field, when the sheep of *certain people* had fed therein by night, having no shepherd; and we were witnesses of their judgment; (79) and we gave the understanding thereof unto Solomon. And on all *of them* we bestowed wisdom and knowledge. And we compelled the mountains to praise us, with David; and the birds also: and we did *this*. (80) And we taught him the art of making coats of mail for you, that they may defend you in your wars; will ye therefore be thankful? (81) And unto Solomon *we subjected* a strong wind; it ran at his command to the

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(79) *We give the understanding thereof unto Solomon.* "Some sheep, in their shepherd's absence, having broken into another man's field (or vineyard, say others) by night, and eaten up the corn, a dispute arose thereupon; and the cause being brought before David and Solomon, the former said that the owner of the land should take the sheep in compensation of the damage which he had sustained; but Solomon, who was then but eleven years old, was of opinion that it would be more just for the owner of the field to take only the profit of the sheep, viz., their milk, lambs, and wool, till the shepherd should, by his own labour and at his own expense, put the field into as good condition as when the sheep entered it; after which the sheep might be returned to their master. And this judgment of Solomon was approved by David himself as better than his own."—*Sale, Baidháwi, Jaláluddín.*

*And we compelled the mountains, &c.* "Muhammad, it seems, taking the visions of the Talmudists for truth, believed that when David was fatigued with singing psalms, the mountains, birds, and other parts of the creation, both animate and inanimate, relieved him in chanting the divine praises. This consequence the Jews draw from the words of the Psalmist, when he calls on the several parts of nature to join with him in celebrating the praise of God (Ps. cxlviii.), it being their perverse custom to expound passages in the most literal manner, which cannot bear a literal sense without a manifest absurdity, and, on the contrary, to turn the plainest passages into allegorical fancies."—*Sale.*

(80) *We taught him, &c.* "Men, before his inventing them, used to arm themselves with broad plates of metal. Lest this fable should want something of the marvellous, one writer tells us that the iron which David used became soft in his hands like wax" (Táríkh. Muntakhab; *vide* D'Herbel., p. 284).—*Sale.*

(81) *A strong wind.* "Which transported his throne with prodigious swiftness. Some say this wind was violent or gentle, just as Solomon pleased."—*Sale.*

land whereon we had bestowed *our* blessing; and we knew all things. (82) And *we also subjected unto his command divers* of the devils, who might dive *to get pearls* for him, and perform *other* work besides this; and we watched over them. (83) And *remember* Job, when he cried unto his LORD, *saying,* Verily evil hath afflicted me, but thou art the most merciful of those who show mercy. (84) Wherefore we heard him, and relieved *him from* the evil which was upon him; and we restored

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See chap. xxvii. 20.

*The land, &c.* "Palestine, whither the wind brought back Solomon's throne in the evening, after having carried it to a distant country in the morning."—*Sale.*

(82) *Devils.* Comp. chap. xxxvii. 36.

*Other work.* "Such as the building of cities and palaces, the fetching of rare pieces of art from foreign countries, and the like."—*Sale.*

*We watched over them.* "Lest they should swerve from his orders, or do mischief according to their natural inclinations. Jalá-luddín says that when they had finished any piece of building, they pulled it down before night, if they were not employed in something new."

See also note on chap. vi. 85.

(83) *Remember Job.* "The Muhammadan writers tell us that Job was of the race of Esau, and was blessed with a numerous family and abundant riches, but that God proved him, by taking away all that he had, even his children, who were killed by the fall of a house; notwithstanding which he continued to serve God, and to return him thanks as usual; that he was then struck with a filthy disease, his body being full of worms, and so offensive, that as he lay on the dunghill, none could bear to come near him; that his wife, however (whom some call Rahmat, the daughter of Ephraim, the son of Joseph, and others, Makhir, the daughter of Manasses) attended him with great patience, supporting him with what she earned by her labour; but that the devil appeared to her one day, after having reminded her of her past prosperity, promised her that if she would worship him, he would restore all they had lost; whereupon she asked her husband's consent, who was so angry at the proposal, that he swore, if he recovered, to give his wife a hundred stripes; that Job having pronounced the prayer recorded in this passage, God sent Gabriel, who, taking him by the hand, raised him up; and at the same time a fountain sprang up at his feet, of which having drank, the worms fell off his body, and washing therein, he recovered his former health and beauty; that God then restored all to him double, his wife also becoming young and handsome again, and bearing him twenty-six sons; and that Job, to satisfy his oath, was directed by God to strike her one blow with a palm-branch having a hundred leaves. Some, to express

unto him his family, and as many more with them, through our mercy, and for an admonition unto those who serve *God*. (85) And *remember* Ismaíl, and Idrís, and Dhu'lkifl. All *these* were patient persons; (86) wherefore we led them into our mercy, for they were righteous doers. (87) And *remember* Dhu'lnún, when he departed in wrath, and thought that we could not exercise our power over him. And he cried out in the darkness, *saying*, There is no GOD besides thee: praise be unto thee! Verily I have been one of the unjust. (88) Wherefore we heard him, and delivered him from affliction; for so do we deliver the true believers. (89) And

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the great riches that were bestowed on Job after his sufferings, say he had two threshing-floors, one for wheat and the other for barley, and that God sent two clouds which rained gold on the one, and silver on the other, till they ran over. The traditions differ as to the continuance of Job's calamities; one will have it to be eighteen years, another thirteen, another three, and another exactly seven years, seven months, and seven hours."—*Sale, Baidháwi, Jaláluddín, &c.*

(85) *Idrís.* See note on chap. xix. 57.

*Dhu'lkifl.* "Who this prophet was is very uncertain. One commentator will have him to be Elias, or Joshua, or Zacharias; another supposes him to have been the son of Job, and to have dwelt in Syria; to which some add, that he was first a very wicked man, but afterwards repenting, died; upon which these words appeared miraculously written over his door, 'Now hath God been merciful unto Dhu'lkifl; and a third tells us he was a person of great strictness of life, and one who used to decide causes to the satisfaction of all parties, because he never was in a passion, and that he was called Dhu'lkifl from his continual fasting and other religious exercises."—*Sale, Baidháwi.*

It is more likely that the prophet intended by this name is Ezekiel, who is called Kifil by the Arabs. See Niebuhr, *Travels*, ii. 265.

(87) *Dhu'lnún.* Jonas, so called "because he was swallowed by the fish."—*Sale.* See chap. x. 98.

*In wrath.* "Some suppose Jonas's anger was against the Ninevites, being tired with preaching to them for so long a time, and greatly disgusted at their obstinacy and ill-usage of him; but others more agreeably to Scripture say the reason of his ill-humour was God's pardoning of that people on their repentance, and averting the judgment which Jonas had threatened them with, so that he thought he had been made a liar."—*Sale, Baidháwi.*

*The darkness, i.e.*, "out of the belly of the fish."—*Sale.*

(88) *From affliction.* Compare chap. xxxvii. 139–147.

*remember* Zacharias, when he called upon his LORD, *saying*, O LORD, leave me not childless; yet thou art the best heir. (90) Wherefore we heard him, and we gave him John; and we rendered his wife fit *for bearing a child* unto him. These strove to excel in good works, and called upon us with love and with fear, and humbled themselves before us. (91) and *remember* her who preserved her virginity, and into whom we breathed of our spirit, ordaining her and her son for a sign unto all creatures. (92) Verily this your religion is one religion, and I am your LORD; wherefore serve me. (93) But *the Jews and Christians* have made schisms in the affair of their *religion* among themselves; *but* all of them shall appear before us.

‖ (94) Whosoever shall do good works, being a true R 7. believer, there shall be no denial *of the reward due* to his endeavours, and we will surely write *it* down unto him. (95) An inviolable prohibition *is laid* on *every* city which we shall have destroyed; for that they shall not return *any more into the world*, (96) until Gog and Magog shall have a passage opened for them, and they shall hasten from every high hill, (97) and the certain promise shall

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(89) *Zacharias.* See chap. iii. 38, 39, and xix. 1.

(91) *Her who preserved her virginity*, namely, the Virgin Mary. —*Sale.* Comp. lxvi. 12. This verse affords decisive proof that Muhammad believed in the immaculate conception of Jesus. Syed Ahmad and his followers are clearly guilty of rejecting the testimony of the Qurán on this subject. See his commentary on Qurán, chap. xix.

(92) *One religion.* "Being the same which was professed by all the prophets, and holy men and women, without any fundamental difference or variation."—*Sale.*

The claim of Muhammad here is that Islám is identical with the religion of all the former prophets. This claim is fatal to Muhammad's prophetic pretensions, and to the Qurán as the Word of God.

(96) *Until Gog and Magog, &c., i.e.*, "until the resurrection; one sign of the approach whereof will be an irruption of those barbarians."—*Sale.*

See Prelim. Disc., p. 133, and note on chap. xviii. 93. Comp. Ezekiel, chaps. xxxviii., xxxix.

*Every hill.* "In this passage some copies, instead of *hadabin*, *i.e.*,

draw near *to be fulfilled:* and behold, the eyes of the infidels shall be fixed *with astonishment, and they shall say,* Alas for us! we were formerly regardless of this *day;* yea, we were wicked doers. (98) Verily *both* ye, *O men of Makkah,* and *the idols* which ye worship besides GOD, *shall be* cast *as fuel* into hell-*fire:* ye shall go down into the same. (99) If these were *really* gods, they would not go down into the same: and all *of them* shall remain therein for ever. (100) In that *place* shall they groan *for anguish;* and they shall not hear *aught* therein. (101) *As for* those unto whom the most excellent *reward of Paradise* hath been predestinated by us, they shall be transported far off from the same; (102) they shall not hear the least sound thereof: and they shall continue for ever in the *felicity* which their souls desire. (103) The greatest terror shall not trouble them; and the angels shall meet them *to congratulate them, saying,* This is your day which ye were promised. (104) On *that* day we will roll up the heavens, as *the angel al Sijíl* rolleth up the book *wherein*

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'an elevated part of the earth,' have *jadathin*, which signifies 'a grave;' and if we follow the latter reading, the pronoun *they* must not refer to Gog and Magog, but to mankind in general."—*Sale.*

(100) *They shall not hear aught therein.* "Because of their astonishment and the insupportable torments they shall endure; or, as others expound the words, *They shall not hear therein* anything which may give them the least comfort."—*Sale.*

(101) *Far off from the same.* "One Ibn al Zabári objected to the preceding words, *Both ye and that which ye worship besides God shall be cast into hell,* because, being general, they asserted an absolute falsehood, some of the objects of idolatrous worship being so far from any danger of damnation, that they were in the highest favour with God, as Jesus, Ezra, and the angels: wherefore this passage was revealed, excepting those who were predestined to salvation."—*Sale, Baidháwi, Jaláluddín.*

This passage does not, however, refer to the gods at all; nor does ver. 98 refer to other objects of worship than the idols and gods of the Makkans. This verse simply expresses the certain felicity of the righteous, who are so "far off" from the damned as to be oblivious to their groaning, as is stated in the following verse.

(104) *Sijíl.* "Whose office it is to write down the actions of every man's life, which, at his death, he rolls up as completed. Some pretend one of Muhammad's scribes is here meant; and others take

*every man's actions are recorded.* As we made the first creature *out of nothing, so* we will also reproduce it *at the resurrection. This is* a promise *which it lieth* on us *to fulfil:* we will surely perform *it.* (105) And now have we written in the Psalms, after *the promulgation of* the law, that my servants the righteous shall inherit the earth. (106) Verily in this *book are contained* sufficient means *of salvation* unto people who serve *God.* (107) We have not sent thee, *O Muhammad,* but *as* a mercy unto all creatures. (108) Say, No other hath been revealed unto me than that your GOD is one GOD: *will* ye therefore *be* resigned *unto him?* (109) But if they turn their backs *to the confession of God's unity,* say, I proclaim *war* against you *all* equally: but I know not whether that which ye are threatened with *be* nigh, or whether *it be* far distant. (110) Verily *God* knoweth the discourse which is spoken in public; and he *also* knoweth that which ye hold in private. (111) I know not *but* peradventure *the respite granted you is for* a trial of you; and that ye may enjoy *the prosperity of this world* for a time. (112) Say, LORD, judge *between me and my adversaries* with truth. Our LORD is the Merciful; whose assistance *is* to be implored against the *blasphemies and calumnies* which ye utter.

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the word Sijíl, or, as it is also written, Sijjíl, for an appellative, signifying a *book* or *written scroll,* and accordingly render the passage, *as a written scroll is rolled up."—Sale, Baidháwi, Jaláluddín.*

(105) See Psalm xxxvii. 29. Rodwell points out that this is the only Scripture text quoted in the Qurán.

(109) *I proclaim war, &c.* "Or, *I have publicly declared unto you* what I was commanded."—*Sale.* This last is the best translation. Rodwell translates, *I have warned you all alike.*

*That which ye are threatened with,* viz., "the losses and disgraces which ye shall suffer by the future successes of the Muslims; or, the day of judgment."—*Sale.*

# CHAPTER XXII.

ENTITLED SURAT AL HAJJ (THE PILGRIMAGE).

*Revealed at Makkah.*

## INTRODUCTION.

This chapter, which takes its title from the proclamation contained in ver. 28, is made up of a number of revelations enunciated at Makkah and Madína. A few writers, says Noëldeke, regard the whole chapter as Madínic ; whereas, on the other hand, Muir seems to regard the whole as belonging to Makkah. It is difficult, indeed, to speak with much confidence in regard to the time and place of some of the passages, but there are a few, about which there can be little doubt, which may serve the purpose of landmarks ; *e.g.*, vers. 25–43, compared with chap. ii. 196–200, iii. 97, and v. 95–97, none of which are Makkan, and none of which can be reckoned of earlier date than A.H. 5 or 6, must be referred to Madína. The same is true of vers. 59, 60, where reference is made to the *Muhajjarín*, and to "*those who have been killed*" in battle (Noëldeke), or "who were afterwards slain" (Rodwell). Again, the *animus* of the revelations in vers. 44–58 and vers. 68–79 clearly points to Makkah. This is especially true of ver. 50, where Muhammad is styled *a preacher*, and of ver. 73, where the violent opposition of the unbelievers is mentioned.

As to the matter of the revelations, the chief points of interest are—

(1.) The obstinate and violent conduct of the Quraish and others at Makkah, contrasted with the calm self-confidence of Muhammad, due to the treaty made with the people of Madína and his contemplated retirement from Makkah. The conversion of the Quraish now being considered hopeless, the Muslims are no longer to dispute with them. God will cause Islám to triumph, no matter how violent the efforts of the infidels (vers. 14, 15, 70–73). The faithful are encouraged by the hope of joy in Paradise. No matter how strait-

ened their circumstances here, they will yet wear silken garments and be adorned with jewels of gold and pearls (ver. 23).

(2.) The command to perform the pilgrimage to Makkah. It is difficult to fix the occasion of this command. The effort, manifest throughout vers. 25–43, to distinguish between what was lawful and unlawful or idolatrous in the Arab rites, would point out this to be one of the earliest revelations on this subject. To this also points the directions in reference to forbidden meats. On the contrary, the fact that the idols were still in the temple at Makkah precludes reference to the last great pilgrimage of Muhammad. Now, knowing as we do, that after the Hijra Muhammad patronised the Jews, in the hope of gaining them over to his cause, it is certain that he did not then patronise a national Arab custom so idolatrous in its character as the pilgrimage. But having been disappointed in this hope, and discovering their perfidy, he cast the Jews aside altogether, about A.H. 4. After this we find him again courting Arab favour by exalting the religion of Abraham the orthodox, who built the Kaabah, and who, with Ismaíl, dwelt in the holy place. It is, therefore, most natural to regard this command as emanating some time previous to the lesser pilgrimage, which was undertaken in A.H. 6.

(3.) The lapse of Muhammad, alluded to in vers. 53–55. Noëldeke, while admitting that these verses evidently indicate a temptation which Muhammad underwent in the matter of making a concession to idolaters, yet thinks the language is too late for the incident related in the note on ver. 53 below. So far as I am aware, however, all Muslim authorities are against him. For a full account of this matter the reader is referred to Muir's *Life of Mahomet*, vol. ii. pp 149–159.

*Probable Date of the Revelations.*

The Makkan revelations of this chapter are contained in vers. 1–24, 44–58, 61–67, 69–76, and may be referred to the last Makkan period, shortly before the Hijra. Those contained in vers. 25–43, 59, 60, and 66, belong to Madína. Of these, vers. 25–43 were revealed about A.H. 6. Vers. 40–43, the first, giving permission to wage open war with enemies, must be placed before the battle of Badr. Vers. 59 and 60 belong after Badr, as they speak of persons slain in battle. Ver. 66, beginning in the same way as ver. 36, is referred to the same date.

*Principal Subjects.*


| | VERSES |
|---|---|
| The dreadful character of the judgment-day . . . | 1, 2 |
| Nudhár Ibn al Hárith rebuked for his infidelity . . . | 3, 4 |

VERSES
Proofs of the doctrine of the resurrection . . . . 5–7
Abu Jahl's obstinate infidelity and its punishment . . 8–10
Hypocrites exposed and rebuked . . . . . 11–13
God will reward the righteous . . . . . 14
God will cause Muhammad and the Qurán to triumph . 15, 16
God will judge between the followers of conflicting faiths . 17
All creatures praise God . . . . . 18
The awful fate of unbelievers contrasted with the joy of believers . . . . . 19–24
Profaners of the Kaabah will be punished . . . . 25, 26
God appointed the site of the Kaabah an abode for Abraham 27
The pilgrimage to Makkah instituted for Muslims . . 28–32
Rites to be observed by the pilgrims . . . . . 32–35
Sacrifices appointed for the professors of every religion . 36
The humble believer encouraged . . . . . 37
The sacrifices at Madína symbolical of obedience to God . 38, 39
War against infidels permitted when in self-defence . . 40–43
All God's prophets have been accused of imposture . . 44, 45
Infidels blind to God's judgments on the ungodly . . 46, 47
Though God is forbearing he will punish unbelievers . 48, 49
Muhammad a public preacher . . . . . 50
Reward and punishment of believers and infidels . . 51, 52
All prophets have been subject to Satanic deception . . 53–55
The unbelievers incorrigible, but God will judge between them and the righteous . . . . . 56–58
Blessed condition of the Muhájjarín and martyrs . . 59, 60
Revenge of personal injuries permitted . . . . 61
God the Creator and Preserver of all things . . . . 62–67
Professors of other religions not to dispute with Muhammad 68
How Muhammad should treat those who dispute with him . 69, 70
The Omniscient God has decreed all things . . . 71
Idolaters have no proof from God for their idolatry . . 72
Unbelievers (Quraish) ready to use violence towards the Muslims . . . . . 73
The Makkan idols unable to keep the flies off themselves . 74
Idolaters have a low estimate of the power of God . . 75
God chooses messengers from among men and angels . . 76
God knoweth all things, and all shall return to him . . 77
True believers exhorted to worship God and to fight in defence of his religion . . . . . 78, 79
Muslims exhorted to be steadfast in the faith of their father Abraham . . . . . 79

IN THE NAME OF THE MOST MERCIFUL GOD.

‖ (1) O MEN *of Makkah*, fear your LORD. Verily the shock of the *last* hour *will be* a terrible thing. (2) On the day whereon ye shall see it, every woman who giveth suck shall forget *the infant* which she suckleth, and every *female* that is with young shall cast her burden; and thou shalt see men *seemingly* drunk, yet they shall not be *really* drunk: but the punishment of GOD *will be* severe. (3) There is a man who disputeth concerning GOD without knowledge, and followeth every rebellious devil: (4) against whom it is written, that whoever shall take him for his patron, he shall surely seduce him, and shall lead him into the torment of hell. (5) O men, if ye be in doubt concerning the resurrection, *consider that* we *first* created you of the dust of the ground; afterwards of seed; afterwards of a little coagulated blood; afterwards of a piece of flesh, perfectly formed *in part*, and *in part* imperfectly formed; that we might make *our power* manifest unto you: and we caused that which we please to rest in the wombs, until the appointed time *of delivery*. Then we bring you forth infants; and afterwards *we permit* you to attain your age of full strength: and one of you dieth *in his youth*, and another of you is postponed to a decrepit age, so that he forgetteth whatever he knew. Thou seest the earth *sometimes* dried up and barren; but when we send down rain thereon, it is put in motion and swelleth, and produceth every kind of luxuriant *vegetables*. (6) NISF. R ½.

(1) *The shock . . . terrible.* "The earthquake which, some say, is to happen a little before the sun rises from the west, one sign of the near approach of the judgment."—*Sale.* See Prelim. Disc., p. 131.

(2) See Prelim. Disc., p. 135.

(3) *A man who disputeth.* "This passage was revealed on account of al Nudhár Ibn al Hárith, who maintained that the angels were the daughters of God, and that the Qurán was a fardel of old fables, and denied the resurrection."—*Sale, Baidháwi.* Others say the person referred to was Abu Jahl. See Rodwell, *in loco.*

(4–7) Compare with chap. xcvii., where see notes. The argument is that the God who has created us can as easily raise the dead.

This *showeth* that GOD is the truth, and that he raiseth the dead to life, and that he is almighty; (7) and that the hour *of judgment* will surely come (there is no doubt thereof), and that GOD will raise again those who are in the graves. (8) There is a man who disputeth concerning GOD without either knowledge, or a direction, or an enlightening book; (9) proudly turning his side, that he may seduce *men* from the way of GOD. Ignominy *shall attend* him in this world; and on the day of resurrection we will make him taste the torment of burning, *when it shall be said unto him,* (10) This *thou sufferest* because of that which thy hands have formerly committed: for GOD is not unjust towards mankind.

R $\frac{2}{9}$. ‖ (11) There are some men who serve GOD *in a wavering manner, standing, as it were,* on the verge *of the true religion.* If good befall *one of them,* he resteth satisfied therein, but if any tribulation befall him, he turneth himself round, with the loss *both* of this world and of the life

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(8) *A man.* "The person here meant, it is said, was Abu Jahl, a principal man among the Quraish, and a most inveterate enemy of Muhammad and his religion. His true name was Amru Ibn Hashám, of the family of Makhzúm; and he was surnamed Abu al Hakím, *i.e., the father of wisdom,* which was afterwards changed into Abu Jahl, or *the father of folly.* He was slain in the battle of Badr" (see chap. viii. 49, note).—*Sale.*

*An enlightening book.* This term is applied to the revelations given by God to his prophets.

(10) *That which thy hands, &c.* See note on chap. ii. 94.

(11) *The verge.* "This expression alludes to one who being posted in the skirts of an army, if he sees the victory inclining to his own side stands his ground, but if the enemy is likely to prevail takes to his heels.

"The passage, they say, was revealed on account of certain Arabs of the desert who came to Madína, and having professed Muhammadism, were well enough pleased with it so long as their affairs prospered, but if they met with any adversity were sure to lay the blame on their new religion. A tradition of Abu Sayid mentions another accident as the occasion of this passage, viz., that a certain Jew embraced Islám, but afterwards taking a dislike to it on account of some misfortunes which had befallen him, went to Muhammad and desired he might renounce it and be freed from the obligations of it; but the prophet told him that no such thing was allowed in his religion."—*Sale, Baidháwi.*

to come. This is manifest perdition. (12) He will call upon that besides GOD which can neither hurt him nor profit him. This is an error remote *from truth.* (13) He will invoke him who will sooner be of hurt *to his worshipper* than of advantage. *Such is* surely a miserable patron and a miserable companion. (14) But GOD will introduce those who shall believe and do righteous works into gardens through which rivers flow; for GOD doth that which he pleaseth. (15) Whoso thinketh that GOD will not assist *his apostle* in this world and in the world to come, let him strain a rope towards heaven, then let him put an end to his life, and see whether his devices can render that ineffectual for which he was angry. (16) Thus do we send down *the Qurán, being* evident signs; for GOD directeth whom he pleaseth. (17) *As to* the true believers, and those who Judaise, and the Sabians, and the Christians, and the Magians, and the idolaters, verily GOD shall judge between them on the day of resurrection, for GOD is witness of all things. (18) Dost thou not perceive that all *creatures* both in heaven and on earth adore GOD, and the sun, and the moon, and the stars, and the mountains, and the trees, and the beasts, and many men? but many are worthy of chastisement, and whomsoever GOD shall render despicable there shall be none to honour; for GOD doth that which he pleaseth. (19) These are two opposite parties who dispute concerning their LORD. And they

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(12) *Neither hurt . . . nor profit.* A contemptuous term always applied in the Qurán to idols, the deities which they represented being regarded as purely imaginary.

*Remote.* Sale adds *from truth*, but the idea would be better expressed by the word *egregious.* Rodwell translates it *far-gone.*

(15) *Let him strain a rope, &c.* "Or, 'Let him tie a rope to the roof of his house and hang himself;' that is, let him carry his anger and resentment to ever so great a height, even to be driven to the most desperate extremities, and see whether with all his endeavours he will be able to intercept the divine assistance."—*Sale, Baidhâwi.*

(17) See notes on chap. ii. 61 and v. 73.

(18) *Adore God.* "Confessing his power and obeying his supreme command."—*Sale.*

(19) *Two parties,* viz., "the true believers and the infidels. The

who believe not shall have garments of fire fitted unto them, boiling water shall be poured on their heads, (20) their bowels shall be dissolved thereby, and *also* their skins, (21) and they shall *be beaten* with maces of iron. (22) So often as they shall endeavour to get out of *hell* because of the anguish *of their torments* they shall be dragged back into the same, and *their tormentors shall say unto them*, Taste ye the pain of burning.

R $\frac{3}{10}$. ‖ (23) GOD will introduce those who shall believe and act righteously into gardens through which rivers flow; they shall be adorned therein with bracelets of gold and pearls, and their vestures therein shall be silk. (24) They are directed unto a good saying, and are directed into the honourable way. (25) But they who shall disbelieve and obstruct the way of GOD and *hinder men from visiting* the holy temple *of Makkah*, which we have appointed *for a*

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passage is said to have been revealed on occasion of a dispute between the Jews and the Muhammadans, the former insisting that they were in greater favour with God, their prophet and revelations being prior to those of the latter; and these replying that they were more in God's favour, for that they believed not only in Moses but also in Muhammad, and in all the Scriptures without exception, whereas the Jews rejected Muhammad, though they knew him to be a prophet, out of envy."—*Sale, Baidhâwi.*

(20–22) See note on chap. ii. 38.

(23) See notes on chaps. ii. 25 and iii. 15, 196, 197.

*Silk.* What is lawful in heaven is forbidden to Muslims on earth.

(24) *A good saying*, viz., "the profession of God's unity, or these words which they shall use at their entrance into Paradise, 'Praise be unto God, who hath fulfilled his promise unto us.'"—*Sale, Baidhâwi.*

(25) *The holy temple . . . appointed . . . unto all men.* Mr. Bosworth Smith (*Mohammed and Mohammedanism*, p. 164) expresses the opinion that the pilgrimage is "in theory and in reality" as alien to Muhammadanism as it is to Christianity. He claims it to have been "a concession, and an inconsistent concession, to natural weakness, rather than as a part of the inner belief of the Prophet, who so emphatically said, 'There is no piety in turning your faces towards the east or west, but he is pious who believeth in God.'" But, as already pointed out by Dr. Badger, the Hajj is solemnly enjoined in the Qurán; not only so, but by a multitude of traditions also. See the *Mishqât ul Masábih*, book xi. If we add to this the example of the Prophet in performing the greater pilgrimage, with all the show of solemnity possible, shortly before his death, there

*place of worship* unto *all* men, the inhabitant thereof and the stranger *have an* equal *right to visit it:* (26) and whosoever shall seek impiously to profane it we will cause him to taste a grievous torment.

‖ (27) *Call to mind* when we gave the site of the house *of the Kaabah* for an abode unto Abraham, *saying,* Do not associate anything with me, and cleanse my house for those who compass *it,* and who stand up, and who bow down to worship. (28) And proclaim unto the people a solemn pilgrimage; let them come unto thee on foot, and R $\frac{4}{11}$.

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cannot remain a shadow of a doubt that the Hajj is in reality a very important element of the religion of Muhammad, which is Muhammadanism. Without doubt the Hajj, with its converted heathen customs, is inconsistent with Muhammad's teaching in the earlier years of his prophetic career, but such inconsistency belongs to the whole *animus* of the Prophet. It was due not to any wish to gratify the natural weaknesses of his followers by a concession, but it was due to changed circumstances and an entire change of policy. This ancient custom was sanctified as a political measure, a compromise with Arabian custom, with a view to strengthen the new religion and bind together the newly-constructed Arabian empire. Yet it will not do to regard it in the same light as Christian pilgrimage, which is inconsistent with the teaching of our Lord, for the Hajj appeals for its sanction not only to the teaching of Muhammad, as already remarked, but claims to be one of the five principal duties of every true Muslim, as attested by the example of Muhammad himself. No Muslim can hope for a place in Paradise if he refuse to fulfil the requirements of Islám in respect to pilgrimage.

(27) *We gave the site, i.e.,* "for a place of religious worship, showing him the spot where he stood, and also the model of the old building, which had been taken up to heaven at the Flood."—*Sale.*

See Prelim. Disc., p. 182, and notes on chaps. ii. 196–200 and iii. 96. 97.

It is probable that the ceremonies of walking around the Kaabah were originally connected with Arab star-worship, and symbolised the motions of the planets. See Sharastáni, quoted by Rodwell *in loco.*

*Proclaim . . . a solemn pilgrimage.* "It is related that Abraham, in obedience to this command, went up to Mount Abu Qubís, near Makkah, and cried from thence, 'O men, perform the pilgrimage to the house of your Lord,' and that God caused those who were then in the loins of their fathers and the wombs of their mothers, from east to west, and who, he knew beforehand, would perform the pilgrimage, to hear his voice. Some say, however, that these words were directed to Muhammad, commanding him to proclaim the pilgrimage of valediction, according to which exposition the passage must have been revealed at Madína."—*Sale, Baidháwi.*

on every lean *camel*, arriving from every distant road, (29) that they may be witnesses of the advantages *which accrue* to them *from the visiting this holy place*, and may commemorate the name of GOD on the appointed days, *in gratitude* for the brute cattle which he hath bestowed on them. (30) Wherefore eat thereof, and feed the needy *and* the poor. (31) Afterwards let them put an end to the neglect of their persons, and let them pay their vows

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"Before the time of Muhammad the Arabians went in pilgrimage to Makkah. They went there to celebrate the memory of Abraham and of Ismaíl. This was only a custom. Muhammad consecrated it by religious ceremonies, and enjoined it by a precept. Under religious motives he hid political views. He wished that Makkah should become a point of union for all the Muhammadans; that they should resort there to exchange the gold and the productions of their own countries for the aromatics of Arabia Felix. The great caravans which travel every year from Persia, Damascus, Morocco, and Cairo unite at Makkah. During the time of the pilgrimage an immense commerce is carried on in that city and at Jidda, which is the port of it."—*Savary.*

Muir (*Life of Mahomet*, vol. ii. p. 268) thinks this passage (vers. 27–39) contains a laboured defence of what to the Jews appeared to be an innovation in the reformed faith. This is probable, but for this reason it is a mistake to place the passage among the Makkan revelations, as he does. It is much more natural to regard the command and the controversy following it as Madinic.

(28) *Lean camel.* "Lean and famished from the long journey."—*Muir's Life of Mahomet*, p. 268.

(29) *The advantage*, viz., "the temporal advantage made by the great trade driven at Makkah during the pilgrimage, and the spiritual advantage of having performed so meritorious a work."—*Sale.*

See note on chap. ii. 198.

*Appointed days*, viz., "the ten first days of Dhu'l Hajja, or the tenth day of the same month, on which they slay the sacrifices, and the three following days."—*Sale, Jaláluddín.*

(30) *Feed the needy, i.e.*, with the flesh of the animals offered in sacrifice. See Prelim. Disc., p. 188.

(31) *Put an end to the neglect*, &c., "by shaving their heads and other parts of their bodies, and cutting their beards and nails in the valley of Mína, which the pilgrims are not allowed to do from the time they become Muhrims, and have solemnly dedicated themselves to the performance of the pilgrimage, till they have finished the ceremonies and slain their victims."—*Sale.*

See chaps. ii. 196 and v. 95–97.

*Vows.* "By doing the good works which they have vowed to do in their pilgrimage. Some understand the words only of the performance of the requisite ceremonies."—*Sale.*

and compass the ancient house. (32) This *let them do.* And whoever shall regard the sacred ordinances of God this will be better for him in the sight of his LORD. *All sorts of* cattle are allowed you *to eat,* except what hath been read unto you *in former passages of the Qurán to be forbidden.* But depart from the abomination of idols, and avoid speaking that which is false; (33) being orthodox in respect to GOD, associating *no other god* with him; for whoever associateth *any other* with GOD is like that which falleth from heaven, and which the birds snatch away, or the wind bloweth to a far-distant place. (34) This *is so.* And whoso maketh valuable offerings unto GOD verily they *proceed* from the piety of *men's* hearts. (35) Ye receive various advantages from the *cattle designed for sacrifices,* until a determined time *for slaying them:* then the place of sacrificing them *is* at the ancient house.

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*Compass the ancient house, i.e.,* "the Kaabah, which the Muhammadans pretend was the first edifice built and appointed for the worship of God. The going round this chapel is a principal ceremony of the pilgrimage, and is often repeated; but the last time of their doing it, when they take their farewell of the temple, seems to be more particularly meant in this place."—*Sale.*

See notes on chap. ii. 125, 142–146, and Prelim. Disc., p. 182 *seq.*

(32) *Whosoever shall regard, &c.* "By observing what he has commanded and avoiding what he has forbidden; or, as the words also signify, 'Whoever shall honour what God hath sanctified,' or commanded not to be profaned, as the temple and territory of Makkah and the sacred months, &c."—*Sale.*

*That which is false.* "Either by asserting wrong and impious things of the Deity, or by bearing false witness against your neighbours."—*Sale.*

(33) *Whosoever associateth . . . is like, &c.* "Because he who falls into idolatry sinketh from the height of faith into the depth of infidelity, has his thoughts distracted by wicked lusts, and is hurried by the devil into the most absurd errors."—*Sale, Baidhâwi.*

(34) *Valuable offerings.* "By choosing a well-favoured and costly victim in honour of him to whom it is destined. They say Muhammad once offered a hundred fat camels, and among them one which had belonged to Abu Jahl, having in his nose a ring of gold, and that Omar offered a noble camel for which he had been bid three hundred *dinârs.*

"The original may also be translated generally, 'Whoso regardeth the rites of the pilgrimage,' &c. But the *victims* seem to be more particularly intended in this place."—*Sale, Baidhâwi.*

R $\frac{5}{12}$. || (36) Unto the professors of every religion have we appointed certain rites, that they may commemorate the name of GOD on *slaying* the brute cattle which he hath provided for them. Your GOD is one GOD, wherefore resign yourselves *wholly* unto him. And do thou bear good tidings unto those who humble themselves, (37) whose hearts, when mention is made of GOD, are struck with fear; and *unto* those who patiently endure that which befalleth them, and who duly perform their prayers and give alms out of what we have bestowed on them. (38) The camels *slain for sacrifice* have we appointed for you as symbols of your obedience unto GOD; ye *also* receive *other* advantages from them. Wherefore commemorate the name of God over them *when ye slay them*, standing on their feet disposed in right order; and when

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(36) *Every religion.* "Jaláluddín understands this passage in a restrained sense of the former nations who were true believers, to whom God appointed a sacrifice, and a fixed place and proper ceremonies for the offering of it."—*Sale.*

*Certain rites, i.e.*, sacrificial rites. This statement is true, but the meaning of those rites has been totally ignored in the Qurán, and this fact affords one of the principal arguments against its claim to have attested the doctrine and plan of salvation by atonement exhibited in the former scriptures.

(38) *Standing on their feet, &c.* "That is, as some expound the word, standing on three feet, having one of their fore feet tied up, which is the manner of tying camels to prevent their moving from the place. Some copies instead of *sawáffa* read *sawáffina*, from the verb *safana*, which properly signifies the posture of a horse when he stands on three feet, the edge of the fourth only touching the ground." —*Sale.*

Rodwell translates "as they stand in a row."

On the subject of the wonderful purity of the text of the Qurán, suggested by the slight difference of reading noted by Sale, Muir says: "This almost incredible purity of text, in a book so widely scattered over the world, and continually copied by people of different tongues and lands, is, without doubt, owing mainly to Othman's recension and the official enforcement of his one edition. To countenance a various reading was an offence against the state, and punished as such. An instance may be found in Weil's *History of the Caliphs*, vol. ii. p. 676. Yet the various readings for which the learned Abul Hasan was persecuted appear to have been very innocent and harmless to the government. We need not wonder that, when such means were resorted to, a perfect uniformity of text has

they are fallen down *dead* eat of them, and give to eat *thereof both* unto him who is content *with what is given him, without asking,* and unto him who asketh. Thus have we given you dominion over them, that ye might return *us* thanks. (39) Their flesh is not accepted of GOD, neither their blood, but your piety is accepted of him. Thus have we given you dominion over them, that ye might magnify GOD, for *the revelations* whereby he hath directed you. And bear good tidings unto the righteous, (40) that GOD will repel *the ill designs of the infidels* from the true believers, for GOD loveth not every perfidious unbeliever.

‖ (41) Permission is granted unto those who take R 6 13. arms *against the unbelievers,* for that they have been unjustly persecuted *by them* (and GOD is certainly able to assist them) : (42) who have been turned out of their habitations injuriously, *and for no other reason* than because they say, Our LORD is GOD. And if GOD did not

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been maintained. To compare (as the Moslems are fond of doing) *their* pure text with the various readings of our Scriptures, is to compare things between the history and essential points of which there is no analogy."—*Life of Mahomet*, Introd., vol. i. p. 15.

*Unto him who is content, &c.* "Or, as the words may also be rendered, 'Unto him who asketh in a modest and humble manner, and unto him who wanteth but dareth not ask.'"—*Sale.*

(39) *Neither their blood, but your piety is accepted of him.* Thus we see how carefully the vicarious element in sacrifice is eliminated by the Qurán. It is possible, however, that Muhammad wished by these words to guard his followers from the superstitious rites of the Pagan Arabs. Nevertheless he proves himself to have been either ignorant of, or an unbeliever in, the doctrine of an atonement, underlying these very superstitious practices, thereby contradicting the teaching of the former prophets. See also note on chap. ii. 82.

(41) Sale says : "This was the first passage of the Qurán which allowed Muhammad and his followers to defend themselves against their enemies by force, and was revealed a little before the flight to Madína ; till which time the Prophet had exhorted his Muslims to suffer the injuries offered them with patience, which is also commanded in above seventy different places of the Qurán." (Prelim. Disc., p. 83 *seq.*)

It is much more reasonable to suppose with Muir (*Life of Mahomet*, vol. iii. p. 78, note), that this command emanated from Madína, A.H. 1 or 2. Noëldeke also relegates this command to Madína.

repel *the violence of* some men by others, verily monasteries, and churches, and synagogues, and the temples *of the Muslims,* wherein the name of GOD is frequently commemorated, would be utterly demolished. And GOD will certainly assist him who shall be on his side: for GOD *is* strong *and* mighty.

SULS. (43) *And he will assist those* who, if we establish them in the earth, will observe prayer, and give alms, and command that which is just, and forbid that which is unjust. And unto GOD *shall be* the end of *all* things. (44) If they accuse thee, *O Muhammad,* of imposture; *consider that,* before them, the people of Noah, and *the tribes of* Ád and Thamúd, (45) and the people of Abraham, and the people of Lot, and the inhabitants of Madian, accused *their prophets* of imposture: and Moses was also charged with falsehood. And I granted a long respite unto the unbelievers: *but* afterwards I chastised them; and how *different* was the change I made *in their condition!* (46) How many cities have we destroyed, which were ungodly, and which *are now* fallen to ruin on their roofs? And *how many* wells have been abandoned, and lofty castles? (47) Do they not therefore journey through the land? And have they not hearts to understand with, or ears to hear with? Surely as to these things *their* eyes are not

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(42) *If God did not repel, &c.* "That is, the public exercise of any religion, whether true or false, is supported only by force, and therefore, as Muhammad would argue, the true religion must be established by the same means."—*Sale.*

See note on chap. ii. p. 191.

(44, 45) *If they accuse thee . . . of imposture.* See note on chap. iii. p. 185.

(46) *And how many wells, &c.* "That is, how many spots in the deserts, which were formerly inhabited, are now abandoned? a neglected well being the proper sign of such a deserted dwelling in those parts as ruins are of a demolished town.

"Some imagine that this passage intends more particularly a well at the foot of a certain hill in the province of Hadramaut, and a castle built on the top of the same hill, both belonging to the people of Handha Ibn Safwán, a remnant of the Thamúdites, who, having killed their prophet, were utterly destroyed by God, and their dwelling abandoned."—*Sale, Baidháwi.*

blind, but the hearts are blind which *are* in *their* breasts. (48) They will urge thee to hasten the *threatened* punishment; but GOD will not fail *to perform* what he had threatened: and verily *one* day with thy LORD *is* as a thousand years of those which ye compute. (49) Unto how many cities have I granted respite, though they were wicked? Yet afterwards I chastised them! and unto me shall they come *to be judged at the last day.*

‖ (50) Say, O men, verily I am only a public preacher R 7/14.
unto you. (51) And they who believe and do good works shall obtain forgiveness and an honourable provision. (52) But those who endeavour to make our signs of none effect *shall be* the inhabitants of hell. (53) We have sent no apostle or prophet before thee, but, when he read, Satan suggested *some error* in his reading.

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(48) Comp. 2 Pet. iii. 8. This thought was borrowed from the Jews. See Rodwell on chap. xxxii. 4.

(50) *Only a preacher.* See note on chap. ii. 119.

(53) *Satan suggested some error, &c.* "The occasion of the passage is thus related. Muhammad one day reading the 53d chapter of the Qurán, when he came to this verse, 'What think ye of Al Lát, and Al Uzza, and of Mináh, the other third goddess?' the devil put the following words into his mouth, which he pronounced through inadvertence, or, as some tell us, because he was then half-asleep, viz., 'These are the most high and beauteous damsels whose intercession is to be hoped for.' The Quraish, who were sitting near Muhammad, greatly rejoiced at what they had heard, and when he had finished the chapter, joined with him and his followers in making their adoration: but the Prophet being acquainted by the Angel Gabriel with the reason of their compliance, and with what he had uttered, was deeply concerned at his mistake, till this verse was revealed for his consolation.

"We are told, however, by Al Baidháwi that the more intelligent and accurate persons reject the aforesaid story, and the verb here translated *read* signifying also *to wish for* anything, they interpret the passage of the suggestions of the devil to debauch the affections of these holy persons, or to employ their minds in vain wishes and desires."—*Sale, Baidháwi, Jaláluddín, Yahya.*

See also note on chap. xvi. 100.

There is no good ground for rejecting this story. Pious Muslims reject it only because of the *scandal* that their Prophet should have fallen into the great sin of making a compromise with idolatry. Muir tells us (*Life of Mahomet*, vol. ii. p. 153) that even Muhammadan orthodox writers admit "the scandal of the narrative has

But GOD shall make void that which Satan hath suggested: then shall GOD confirm his signs; for GOD *is* knowing *and* wise. (54) *But this he permitteth,* that he may make that which Satan hath suggested a temptation unto those in whose hearts there is an infirmity, and whose hearts are hardened (for the ungodly are certainly in a wide disagreement *from the truth*): (55) and that they on whom knowledge hath been bestowed may know that *this book* is the truth from thy LORD, and may believe therein; and that their hearts may acquiesce in the same: for GOD *is* surely the director of those who believe, into the right way. (56) But the infidels will not cease to doubt concerning it, until the hour *of judgment* cometh suddenly upon them; or until the punishment of a grievous day overtake them. (57) On that day the kingdom

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been the cause of its rejection." He then goes on to say, "The author of the biography *Mawâhib Alladoniya* shows, in opposition to the assertion that the story is heretical, that it rests on unexceptionable tradition, and that the opposing authorities are groundless, being founded only on the *suspicion* that the facts are *unlikely*." Again he says: "It is hardly possible to conceive how the tale, if not founded on truth, could ever have been invented. The stubborn fact remains, and is by all admitted, that the first refugees did return about this time from Abyssinia, and that they returned in consequence of a rumour that Mecca was converted. To this fact the narratives of Wâckidi and Tabari afford the only intelligible clue." See Springer's note in the *Calcutta Asiatic Journal*, 1850, No. ii.

Many of the commentators, however, admit that these words, "These are the most high and beauteous damsels," &c., were proclaimed in the hearing of the idolaters, but they were spoken by the devil *after* the words, "What think ye of al Lât," &c., had been pronounced by Muhammad. According to this explanation, Muhammad did not hear these words of Satan, and was only made aware of what had occurred when spoken to by Gabriel. See *Tafsîr-i-Raufi in loco.* This explanation serves only to confirm our belief in the scandal. Does this incident in the history of Muhammad's prophetic career indicate nothing of conscious imposture? Did he resort to this compromise in the hope of gaining over his townsmen? And when he saw his mistake, did he not consciously ascribe to Satan what he had said himself? and, finally, how could he honestly say that all other apostles and prophets had been subject to like Satanic deception?

(56) *A grievous day.* "Or, a day which maketh childless; by

shall be GOD'S: he shall judge between them. And they who shall have believed, and shall have wrought righteousness, *shall be* in gardens of pleasure; (58) but they who shall have disbelieved, and shall have charged our signs with falsehood, those shall suffer a shameful punishment.

‖ (59) And *as to those* who shall have fled their country R $\frac{8}{15}$. for the sake of GOD'S true religion, and afterwards shall have been slain, or shall have died; on them will GOD bestow an excellent provision; and GOD is the best provider. (60) He will surely introduce them with an introduction with which they shall be well pleased; for GOD *is* knowing *and* gracious. (61) This *is so.* Whoever shall take a vengeance equal to the injury which hath been done him, and shall afterwards be unjustly treated, verily GOD will assist him: for GOD *is* merciful

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which some great misfortune in war is expressed, as the overthrow the infidels received at Badr. Some suppose the resurrection is here intended."—*Sale.*

(59) *Shall have been slain.* The translation should be "Those who have been killed." The original is "Allazína qutilu." Rodwell translates "who were slain."

(61) *Whosoever shall take a vengeance, &c.* "And shall not take a more severe revenge than the fact deserves."—*Sale.*

*Be unjustly treated.* "By the aggressor's seeking to revenge himself again of the person injured, by offering him some further violence.

"The passage seems to relate to the vengeance which the Muslims should take of the infidels for their unjust persecution of them."—*Sale.*

Syed Ameer Ali (*Life of Mohammed*, p. 190) apologises for precepts like this by telling us that "in Islám is joined a lofty idealism with the most rationalistic practicality. It did not ignore human nature; it never entangled itself in the tortuous pathways which lie outside the domains of the actual and the real. Its object, like that of other systems, was the elevation of humanity towards the absolute ideal of perfection; but it attained, or tries to attain, this object by grasping the truth that the nature of man is, in this existence, imperfect."

How far Islám is able to elevate the human race has been well described as follows by Professor Monier Williams in an article on Muhammadanism in the *Contemporary Review*:—"It is admitted, of course, that Islám, in the early stages of its career, was the very soul of progress, and that only in later times have senility and feebleness

*and* ready to forgive. (62) This *shall be done,* for that GOD causeth the night to succeed the day, and he causeth the day to succeed the night; and for that GOD *both* heareth *and* seeth. (63) This, because GOD is truth, and because what they invoke besides him is vanity; and for that GOD is the high, the mighty. (64) Dost thou not see that GOD sendeth down water from heaven and the earth becometh green? for GOD *is* gracious *and* wise. (65) Unto him *belongeth* whatsoever is in heaven and on earth: and GOD is self-sufficient, worthy to be praised.

R $\frac{9}{16}$. ‖ (66) Dost thou not see that GOD hath subjected whatever is in the earth to your service, and *also* the ships which sail in the sea, by his command? And he withholdeth the heaven that it fall not on the earth,

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crept over its vital forces. It is true, too, that Islám still makes converts by thousands among ignorant and uncivilised tribes, and by so doing elevates them far above the pagan level. The point to be noted is that, having raised them to this higher platform, it there leaves them. There is a finality and a want of elasticity about Muhammadanism which precludes its expanding beyond a certain fixed line of demarcation. Having once reached this line, it appears to lapse backwards,—to tend again towards mental and moral slavery,—to contract within narrower and narrower circles of bigotry and exclusiveness. Whereas the Christian's course is ever onwards; his movements ever free,—he is ever tending towards wider reaches of comprehensiveness, tolerance, and charity. His Master has not tied his hands or fettered his feet by rigorous and unbending laws. He is ever advancing towards a higher life, towards higher conditions of being, where he may find infinite scope for the infinite development of all that is most pure, noble, and spiritual in his nature. And, most certainly, he can never consent to take a single retrograde step towards the beggarly elements of Judaism and worse than Mosaic yoke of bondage. He can never consent to any semblance of a compromise with a system which has not yet purged itself from the taint of sexual license, concubinage, and slavery, and still uses force in the propagation of its own creed. He can have no fellowship with a religion which, however reverently it may speak of Christ, regards the doctrine of his association with God the Father as a blasphemous fable, and the facts of his crucifixion and resurrection as dangerous deceits. He can have no sympathy with a creed which at the best offers to its adherents a Paradise more material, more earthly, more carnal, than that from which their first parents were expelled."

(66) *That it fall not on the earth.* "Which it will do at the last day."—*Sale.*

unless by his permission: for GOD *is* gracious unto mankind *and* merciful. (67) It is he who hath given you life, and will hereafter cause you to die; afterwards he will *again* raise you to life, *at the resurrection:* but man *is* surely ungrateful. (68) Unto the professors of every religion have we appointed certain rites, which they observe. Let them not therefore dispute with thee concerning *this* matter; but invite *them* unto thy LORD: for thou followest the right direction. (69) But if they enter into debate with thee, answer, GOD well knoweth that which ye do: (70) GOD will judge between you on the day of resurrection, concerning that wherein ye *now* disagree. (71) Dost thou not know that GOD knoweth whatever is in heaven and on earth? Verily this *is written* in the book *of his decrees:* this is easy with GOD. (72) They worship, besides God, that concerning which he hath sent down no convincing proof, and concerning which they have no knowledge: but the unjust doers shall have none to assist them. (73) And when our evident signs are rehearsed unto them, thou mayest perceive, in the countenances of the unbelievers, a disdain *thereof:* it wanteth little but that they rush with violence on those who rehearse our signs unto them. Say, Shall I declare unto you a worse thing than this? The fire *of hell,* which GOD hath threatened unto those who believe not, *is worse;* and an unhappy journey *shall it be thither.*

‖ (74) O men, a parable is propounded *unto you;* R 10/17. wherefore hearken unto it. Verily *the idols* which ye invoke besides GOD can never create a single fly, although

(74) "The commentators say that the Arabs used to anoint the images of their gods with some odoriferous composition, and with honey, which the flies ate, though the doors of the temple were carefully shut, getting in at the windows or crevices.

"Perhaps Muhammad took this argument from the Jews, who pretend that the Temple of Jerusalem, and the sacrifices there offered to the true God, were never annoyed by flies; whereas swarms of those insects infested the heathen temples, being drawn thither by the steam of the sacrifices."—*Sale.*

they were *all* assembled for that *purpose:* and if the fly snatch anything from them, they cannot recover the same from it. Weak is the petitioner and the petitioned. (75) They judge not of GOD according to his due estimation: for GOD *is* powerful *and* mighty. (76) GOD chooseth messengers from among the angels and from among men: for GOD *is* he who heareth *and* seeth. (77) He knoweth that which is before them, and that which is behind them: and unto GOD shall *all* things return. (78) O true believers, bow down, and prostrate yourselves, and worship your LORD; and work righteousness, that ye may be happy: (79) and fight in defence of GOD'S true religion, as it behoveth *you* to fight for the same. He hath chosen you, and hath not imposed on you any difficulty in the religion *which he hath given you*, the religion of your father Abraham: he hath named you Muslims heretofore, and in this *book;* that *our* apostle may be a witness against you *at the day of judgment*, and that ye may be witnesses against *the rest of* mankind. Wherefore be ye constant at prayer, and give alms: and adhere firmly unto GOD. He is your master; and he is the best master and the best protector.

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(76) *The angels.* "Who are the bearers of the divine revelations to the prophets, but ought not to be the objects of worship."—*Sale.*

(79) *Fight in defence, &c.* See notes on chap. ii. 190–193, and iii. 170.

# CHAPTER XXIII.

ENTITLED SURAT UL MUMINÚN (THE TRUE BELIEVERS).

*Revealed at Makkah.*

## INTRODUCTION.

THERE is a great deal of similarity between this chapter and chapter vii., which is no doubt due to the fact that both chapters belong to about the same period. The unbelieving Quraish are warned and threatened by reference to the fate of those who rejected their prophets in former ages. As in chapter vii., so in this, all these prophets are facsimiles of Muhammad. Their message was his message ; their people were like his people. The charges of madness and imposture were ever raised against them, as they were made against him. Like Muhammad, they sought refuge in God against their enemies. God saved them and destroyed the infidels, and God would save Muhammad and the believers and destroy the infidels of Makkah.

In reading over this chapter, the general impression is left that Muhammad had now little or no hope of converting the Quraish. They are regarded as reprobate and given over to final destruction. Mercy and judgments have been visited upon them, but all in vain. They still scoff at the Prophet as a madman, and regard his messages concerning resurrection and judgment as so many fables. The Prophet is therefore content to warn them patiently. Avoiding strife and guarding against the temptation of the evil spirits, who seem to have suggested to him to use more violent measures to advance the true religion, he determines to render good for evil, and to guard against the suggestions of the genii or devils (vers. 94–99).

The chapter ends with a graphic description of the reward of the true believers, as it began with a description of their character. This is contrasted with the dreadful end of the unbelievers, who

will find out, when too late for repentance, that the threatenings of their Prophet were true. Though they shall then seek God with many protestations of sorrow for their unbelief, they shall be sternly rejected and spurned from the divine presence.

*Probable Date of the Revelations.*

Some authors (Jaláluddín as Syúti) regard this chapter as the last Makkan chapter; but for this opinion there seems to be no good reason. Those who would locate it at Madína misinterpret vers. 77, 78, as referring to the battle of Badr. The calamity alluded to in ver. 78 was the famine which afflicted Makkah shortly before the Hijra; and from ver. 76 we might infer that it was still present at the time these verses were recorded. However that may be, this date is too late for the main portion of the chapter, which affords no evidence of that violence shown by the unbelieving Quraish which characterised them during the latter period of Muhammad's mission at Makkah. The probability is that the larger part of the revelations of this chapter belong to the earlier part of the third Makkan period, B.H. 6 or 7.

*Principal Subjects.*


| | VERSES |
|---|---|
| True believers described | 1–9 |
| Their reward hereafter | 10, 11 |
| God the creator of mankind | 12–14 |
| The dead shall be raised by him | 15, 16 |
| God created the seven heavens | 17 |
| God the author of all our blessings | 18–23 |
| Noah, sent as an apostle of God, preaches against idolatry | 24 |
| The people reject Noah as a madman | 25–27 |
| Noah is commanded to make the ark, to save himself and true followers from the Flood | 28–32 |
| Other nations after that of Noah perish in their infidelity | 33–46 |
| Moses and Aaron are rejected as impostors | 47–50 |
| The unbelievers are destroyed, but God gives a book to Moses for the direction of believers | 50, 51 |
| Jesus and Mary created a sign | 52 |
| Apostles exhorted to be steadfast in the true faith | 53, 54 |
| The sectarians to be left in their confusion | 55–58 |
| True believers sure of their reward | 59–62 |
| God judges men according to their ability | 63 |
| The idolatrous Quraish will not believe the Qurán | 64, 65 |
| Idolaters will cry unto God in vain when in distress | 66–68 |
| The Quraish reject their Prophet as a madman | 69–72 |

VERSES
A gracious invitation rejected by them . . . . . 73–75
God continues the calamity of the Makkans in mercy to them . . . . . 76
The chastisements of the Lord rejected . . . . 77, 78
God, the author of life and intellect, can raise the dead . 79–81
The Quraish persist in denying the resurrection . . 82–84
They are judged out of their own mouths . . . . 85–91
Angels not the offspring of God . . . . . 92, 93
The Prophet takes refuge in God against every evil spirit . 94–99
Repentance after death will be in vain . . . . 100, 101
The awful doom of unbelievers . . . . . 102–109
They are punished for persecuting believers . . . 110–112
Time will pass slowly in hell . . . . . 113–115
Triumph of the faithful over the unbelieving idolaters . 116–119

IN THE NAME OF THE MOST MERCIFUL GOD.

EIGHTEENTH SIPARA. R 1/1.

‖ (1) Now are the true believers happy: (2) who humble themselves in their prayer, (3) and who eschew *all* vain discourse, (4) and who *are* doers of alms-deeds; (5) and who keep themselves from carnal knowledge *of any women* (6) except their wives, or the *captives* which their right hand possess (for *as to them* they shall be blameless: (7) but whosoever coveteth any *woman* beyond these, they *are* transgressors): (8) and who acquit themselves faithfully of their trust, and *justly perform* their covenant; (9) and who observe their *appointed times* of prayer: (10) these shall be the heirs, (11) who shall inherit Paradise; they shall continue therein for ever. (12) We formerly created man in a finer sort of clay; (13) afterwards we placed him *in the form of* seed in a sure receptacle: (14) afterwards we made the seed coagulated blood; and we formed the coagulated blood

(3) *Vain discourse*, *i.e.*, lying, jesting, and foolish talk.
(6) See note on chap. iv. 3. This verse attests the position taken up there in respect to the cause of the immorality prevalent in Muslim countries.
(12) The allusion is to the creation of Adam.
(13) *Receptacle*, viz., "the womb."—*Sale.*

into a piece of flesh: then we formed the piece of flesh into bones: and we clothed those bones with flesh: then we produced the same by another creation. Wherefore blessed be GOD, the most excellent Creator! (15) After this shall ye die: (16) and afterwards shall ye be restored to life, on the day of resurrection. (17) And we have created over you seven heavens: and we are not negligent of what we have created. (18) And we send down rain from heaven, by measure; and we cause it to remain on the earth: we are also certainly able to deprive you of the same. (19) And we cause gardens of palm-trees, and vineyards, to spring forth for you by means thereof: (20) wherein ye have many fruits, and whereof ye eat. (21) And *we also raise for you* a tree springing from Mount Sinai; which produceth oil, and a sauce for those who eat. (22) Ye have likewise an instruction in the cattle; we give you to drink of the *milk* which *is* in their bellies, and ye receive many advantages from them; and of them do ye eat; (23) and on them, and on ships, are ye carried.

R 2/2. || (24) We sent Noah heretofore unto his people, and he

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(14) *Another creation, i.e.*, "producing a perfect man, composed of soul and body."—*Sale.*

*Blessed be God, &c.* See note on chap. vi. 94.

(17) *Seven heavens*, "literally, *seven paths*; by which the heavens are meant, because, according to some expositors, they are the *paths* of the angels and of the celestial bodies: though the original word also signifies things which are *folded* or *placed like storeys* one above another, as the Muhammadans suppose the heavens to be."—*Sale.*

(21) *A tree springing from Mount Sinai*, viz., "the olive. The gardens near this mountain are yet famous for the excellent fruit-trees of almost all sorts which grow there."—*Sale on authority of Thevenot's Travels*, liv. ii. ch. 9.

(23) *On them . . . are ye carried.* "The beast more particularly meant in this place is the camel, which is chiefly used for carriage in the East; being called by the Arabs, the *land ship*, on which they pass those *seas of sand*, the deserts."—*Sale.*

Savary translates, "They carry you on the earth, as the ships bear you on the sea," but incorrectly. The idea of the original seems to be, that by means of camels and ships men could traverse both land and sea

(24) *Noah.* See chap. vii. 60–65, and xi. 26–49, and notes there.

said, O my people, serve GOD: ye have no GOD besides him; will ye therefore not fear *the consequence of your worshipping other gods?* (25) And the chiefs of his people, who believed not, said, This is no other than a man, as ye are: he seeketh to raise himself to a superiority over you. If GOD had pleased *to have sent a messenger unto you,* he would surely have sent angels: we have not heard this of our forefathers. (26) Verily he is no other than a man *disturbed* with frenzy: wherefore wait concerning him for a time. (27) *Noah* said, O LORD, do thou protect me; for that they accuse me of falsehood. (28) And we revealed *our orders* unto him, *saying,* Make the ark in our sight, and *according to* our revelation. And when our decree cometh *to be executed,* and the oven shall boil *and pour forth water,* (29) carry into it of every *species of animals* one pair; and also thy family, except such of them on whom a previous sentence *of destruction* hath passed: and speak not unto me in behalf of those who have been unjust; for they *shall be* drowned. (30) And when thou and they who *shall be* with thee shall go up into the ark, say, Praise be unto GOD, who hath delivered us from the ungodly people! (31) And say, O LORD, cause me to come down *from this ark* with a blessed descent; for thou art the best able to bring me down *from the same with safety.* (32) Verily herein *were* signs *of our omnipotence;* and we proved *mankind thereby.* (33) Afterwards we raised up another generation after them: (34) and we sent unto them an apostle from among them, *who*

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(25) *A man as ye are.* This was the common objection of the Quarish to Muhammad. The history of Muhammad was invariably represented as a facsimile of the history of every other prophet. See introductions to chaps. vii. and xxi.

(28) *The oven.* Rodwell translates "earth's surface." The original is *oven,* and probably is used here of the wrath of God flaming up as a flaming oven does.

(29) *Thy family, except such, &c.* See notes on chap. xi. 41–43.

(33) *Another generation,* viz., "the tribe of Ád or of Thamúd."—*Sale.*

(34) *An apostle.* Húd or Sálih. Comp. chap. xi. 50 and 61.

*said*, Worship GOD: ye have no GOD beside him; will ye therefore not fear *his vengeance?*

R 3/3. ‖ (35) And the chiefs of his people, who believed not, and who denied the meeting of the life to come, and on whom we had bestowed affluence in this present life, said, This is no other than a man, as ye are; he eateth of that whereof ye eat, and he drinketh of that whereof ye drink; (36) and if ye obey a man like unto yourselves, ye will surely be sufferers. (37) Doth he threaten you that after ye shall be dead, and shall become dust and bones, ye shall be brought forth *alive from your graves?* (38) Away, away with that ye are threatened with! (39) There is *no other life* besides our present life: we die, and we live; and we shall not be raised again. (40) This is no other than a man, who deviseth a lie concerning GOD: but we will not believe him. (41) *Their apostle* said, O LORD, defend me; for that they have accused me of imposture. (42) *God* answered, After a little while they shall surely repent *their obstinacy.* (43) Wherefore a severe punishment was justly inflicted on them, and we rendered them *like* the refuse *which is carried down by a stream.* Away therefore with the ungodly people! (44) Afterwards we raised up other generations after them. (45) No nation shall be punished before their determined time; neither

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(35–43) Here, as in vers. 25–32 above, the treatment of former prophets is portrayed in the form of Muhammad's own experience. The unbelievers *rejected their prophet* as the Quraish did: they *denied the resurrection* as the Quraish did; they say their prophet is *only a man* as the Quraish did; they *scoffed at his threatenings* of Divine vengeance as the Quraish did; they charged their prophets *with imposture* as the Quraish did; they were *miserably destroyed* in unbelief; and the inference is, that such shall be the fate of the Quraish also. Let any man read the stories of the prophets, as thus given in the Qurán, with the Makkan experience of Muhammad in mind, and I venture to predict he will not fail to see the clearest evidence of fabrication, as shown in Muhammad's practice of invariably representing the prophets of the past as having been in all essential respects like himself.

(44) *Other generations.* "As the Sodomites, Midianites, &c."—*Sale.*

shall they be respited *after*. (46) Afterwards we sent our apostles, one after another. So often as their apostle came unto any nation, they charged him with imposture: and we caused them successively to follow one another *to destruction;* and we made them *only subjects of* traditional stories. Away therefore with the unbelieving nations! (47) Afterwards we sent Moses, and Aaron his brother, with our signs and manifest power, (48) unto Pharaoh and his princes: but they proudly refused *to believe on him;* for they were a haughty people. (49) And they said, Shall we believe on two men like unto ourselves, whose people are our servants? (50) And they accused them of imposture: wherefore they became of *the number* of those who were destroyed. (51) And we heretofore gave the book *of the law* unto Moses, that *the children of Israel* might be directed *thereby*. (52) And we appointed the son of Mary and his mother for a sign: and we prepared an abode for them in an elevated part of the earth, being *a place* of quiet *and security, and* watered with running springs.

‖ (53) O apostles, eat of those things which are good, R 4/4. and work righteousness; for I well know that which

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(46) *Apostles, one after another.* See note on chap. xvi. 38.

*Away therefore with the unbelieving nations.* "As long as the Koran is believed in by Moslems, they must be at war or enmity with all nations, 'against every man, and every man against them.'" —Brinckman's *Notes on Islam*, p. 146.

(47–51) Comp. chap. xx. 27–37.

(52) *The son of Mary.* See notes on chap. ii. 86, and iii. 45.

*A sign.* Comp. chap. xxi. 91.

*An elevated part of the earth.* "The commentators tell us the place here intended is Jerusalem, or Damascus, or Ramlah, or Palestine, or Egypt.

"But perhaps the passage means the hill to which the Virgin Mary retired to be delivered, according to the Muhammadan tradition" (chap. xix. 22, note).—*Sale, Baidhâwi.*

(53) *O apostles, eat, &c.* "These words are addressed to the apostles in general, to whom it was permitted to eat of all clean and wholesome food, and were spoken to them severally at the time of their respective mission. Some, however, think them directed particularly to the Virgin Mary and Jesus, or singly to the latter

ye do. (54) This your religion is one religion, and I am your LORD; wherefore fear me. (55) But *men* have rent the affair of their *religion* into various sects: every party rejoiceth in that which they follow. (56) Wherefore leave them in their confusion, until a certain time. (57) Do they think that we hasten unto them the wealth and children, (58) which we have abundantly bestowed on them, for their good? But they do not understand. (59) Verily they who stand in awe, for fear of their LORD, (60) and who believe in the signs of their LORD, (61) and who attribute not companions unto their LORD; and who give that which they give *in alms*, their hearts being struck with dread, for that they must return unto their LORD: (62) these hasten unto good, and are foremost to *obtain* the same. (63) We will not impose any difficulty on a soul, except according to its ability; with us *is* a book, which speaketh the truth; and they shall not be injured. (64) But their hearts are *drowned* in negligence as to this *matter*, and they have

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(in which case the plural number must be used out of respect only), proposing the practice of the prophets for their imitation. Muhammad probably designed in this passage to condemn the abstinence observed by the Christian monks."—*Sale, Baidháwi.*

(54) *Your religion is one religion.* See note on chap. xxi. 92.

(56) *Until a certain time, i.e.,* "till they shall be slain, or shall die a natural death."—*Sale.*

(57, 58) See note on chap. ii. 211.

(61) *Struck with dread.* The ideas of triumphing over death and of rejoicing to meet the Lord at the resurrection, so common to Christian experience, are foreign to Islám. Fear is its motive-power to piety, and hence its votaries ever call themselves the *servants* and the *slaves* of God. To think of themselves as the children of God would be regarded as blasphemy to all except a few dreamy Súfís, who are Muslim heretics.

(63) *A book, &c., i.e.,* the preserved table on which is written the decrees of God.—*Tafsír-i-Raufi.* The following verse, however, seems to determine the allusion to be to the Qurán. The meaning is that God will judge men by the Qurán, but yet will judge righteous judgment even in the case of infidels. Even these have had the "signs" of the Qurán revealed to them, and are therefore without excuse.

(64) *This matter.* Rodwell says *this book*, which is the better translation.

works different from those *we have mentioned;* which they will continue to do, (65) until when we chastise such of them as enjoy an affluence of fortune, by a *severe* punishment, behold, they cry aloud for help; (66) *but it shall be answered them,* Cry not for help to-day, for ye shall not be assisted by us. (67) My signs were read unto you, but ye turned back on your heels: (68) proudly elating yourselves because of *your possessing the holy temple;* discoursing together by night, *and* talking foolishly. (69) Do they not therefore attentively consider that which is spoken *unto them;* whether *a revelation* is come unto them which came not unto their forefathers? (70) Or do they not know their apostle; and therefore reject him? (71) Or do they say, He is a madman? Nay, he hath come unto them with the truth, but the greater part of them detest the truth. (72) If the truth had followed their desires, verily the heavens and the earth, and whoever therein *is,* had been corrupted. But we have brought them their admonition, and they turn aside from their admonition. (73) Dost thou ask of them any maintenance *for thy preaching?* since the maintenance of thy LORD is better, for he is the most bounteous provider. (74) Thou certainly invitest them to the right way, (75) and they who believe not in the life to come do surely deviate from *that* way.

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(65) *A severe punishment.* "By which is intended either the overthrow at Badr, where several of the chief Qurashites lost their lives, or the famine with which the Makkans were afflicted, at the prayer of the Prophet, conceived in these words, O God, *set thy foot strongly on* Mudár (an ancestor of the Quraish), *and give them years like the years of Joseph;* whereupon so great a dearth ensued that they were obliged to feed on dogs, carrion, and burnt bones."—*Sale, Baidháwi.*

(69) *Do they not . . . consider, &c.* See note on chap. iv. 81.

(71) *He is a madman.* See note on chap. xxi. 5.

(72) *If the truth had followed, &c.* "That is, if there had been a plurality of gods, as the idolaters contend, or if the doctrine taught by Muhammad had been agreeable to their inclinations, &c."—*Sale.*

See chap. xxi. 22, note.

(76) If we had had compassion on them, and taken off from them the calamity which had befallen them, they would surely have more obstinately persisted in their error, wandering *in confusion.*

RUBA. || (77) We formerly chastised them with a punishment, yet they did not humble themselves before their LORD, neither did they make supplications *unto him;* (78) until when we have opened upon them a door, from which a severe punishment *hath issued,* behold they are driven to despair thereat.

R 5. || (79) It is *God* who hath created in you *the senses of* hearing and *of* sight, *that ye may perceive our judgments,* and hearts, *that ye may seriously consider them: yet* how few of you give thanks! (80) It is he who hath produced you in the earth, and before him shall ye be assembled. (81) It is he who giveth life, and putteth to death, and to him *is to be attributed* the vicissitude of night and day; do ye not therefore understand? (82) But the *unbelieving Makkans* say as *their* predecessors said; (83) they say, When we shall be dead, and shall have become dust and bones, shall we really be raised to life? (84) We have already been threatened with this, and our fathers also heretofore; this is nothing but fables

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(76) *The calamity,* viz., "the famine. It is said the Makkans being reduced to eat *ilhiz,* which is a sort of miserable food made of blood and camels' hair, used by the Arabs in time of scarcity, Abu Sufian came to Muhammad and said, 'Tell me, I adjure thee by God and the relation that is between us, dost thou think thou art sent as a mercy unto all creatures, since thou hast slain the father with the sword and the children with hunger?'"—*Sale, Baidhâwi.*

See on this passage Muir's *Life of Mahomet,* vol. ii. p. 227, and note.

(77) *We formerly chastised, &c.* The commentators think the allusion here to be to Badr, but this is an anachronism. The calamity was one which afflicted the people of Makkah at some time previous to the famine or other calamity referred to in the next verse, which occurred before the Hijra. Comp. chap. x. 22–24, and vii. 95.

(78) *A severe punishment, i.e.,* famine, which is more terrible than the ordinary calamities referred to in ver. 77.

(83, 84) Compare with vers. 35–43 above, and see note there.

of the ancients. (85) Say, Whose is the earth, and whoever therein *is*, if ye know? (86) They will answer, GOD'S. Say, Will ye not therefore consider? (87) Say, Who is the LORD of the seven heavens and the LORD of the magnificent throne? (88) They will answer, *They are* GOD'S. Say, Will ye not therefore fear *him?* (89) Say, In whose hand is the kingdom of all things, who protecteth *whom he pleaseth*, but is himself protected of none; if ye know? (90) They will answer, *In* GOD'S. Say, How therefore are ye bewitched? (91) Yea, we have brought them the truth; and they are certainly liars *in denying the same.* (92) GOD hath not begotten issue, neither is there any *other* god with him, otherwise every god had surely taken away that which he had created and some of them had exalted themselves above the others. Far be that from GOD which they affirm *of him!* (93) He knoweth that which is concealed, and that which is made public; wherefore far be it from him *to have those sharers in his honour* which they attribute to him!

|| 94 Say, O LORD, if thou wilt surely cause me to see R 6.
*the vengeance* with which they have been threatened; (95) O LORD, set me not among the ungodly people, (96) for we are surely able to make thee see that with which we have threatened them. (97) Turn aside evil with that which is better: we well know *the calumnies* which

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(85–91) The argument in these verses is that idolaters, in admitting the existence of a Supreme Being, who is Creator, Preserver, and Lord of all, thereby condemn themselves when they worship other gods.

(92) *God hath not begotten issue.* These words are here directed against the angel-worship of the Quraish, who called the angels daughters of God. See notes on chap. ii. 116, and vi. 101.

*Otherwise every god, &c., i.e.*, each would "set up a distinct creation and kingdom of his own."—*Sale.*

*Some . . . exalted themselves.* Comp. chap. xvii. 42–44.

(97) *Turn aside evil with that which is better.* "That is, by forgiving injuries and returning of good for them; which rule is to be qualified, however, with this proviso, that the true religion receive no prejudice by such mildness and clemency." — *Sale, Baidháwi.*

they utter *against thee.* (98) And say, O LORD, I fly unto thee for refuge, against the suggestions of the devils, (99) and I have recourse unto thee, O LORD, *to drive them away,* that they be not present with me. (100) *The gainsaying of the unbelievers ceaseth not* until, when death overtaketh any of them, he saith, O LORD, suffer me to return *to life,* (101) that I may do that which is right, in *professing the true faith* which I have neglected. By no means. Verily these are the words which ye shall speak: but behind them there shall be a bar until the day of resurrection. (102) When therefore the trumpet shall be

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The circumstances of the Prophet were not such as to justify the spirited policy adopted in Madína, and now acted upon by Muslims wherever they have the power. "The practice of these noble precepts (of the Qurán) does not lie enshrined in the limbo of false sentimentalism."—Syed Amir Ali's *Life of Mohammed,* p. 191.

(98) *I fly to thee, &c.* "Contrast to Messiah, who does not need to fly for protection from Satan; did not fly when faint in the wilderness, but vanquished Satan by his Word."—*Brinckman.*

The original word should be translated *satans* or *devils,* the beings who ever cried out in dismay at the presence of Jesus. See notes on chap. iv. 116, and vii. 200.

(99) *That they be not present with me.* "To besiege me; or, as it may also be translated, that they hurt me not."—*Sale.*

(101) *In . . . which I have neglected.* "Or, as the word may also import, in the world which I have left; that is, during the further term of life which shall be granted me, and from which I have been cut off."—*Sale, Baidháwi.*

*A bar.* "The original word, *barzakh,* here translated 'bar,' primarily signifies any partition or interstice which divides one thing from another; but is used by the Arabs not always in the same, and sometimes in an obscure sense. They seem generally to express by it what the Greeks did by the word 'hades;' one while using it for the place of the dead, another while for the time of their continuance in that state, and another while for the state itself. It is defined by their critics to be the interval of space between this world and the next, or between death and the resurrection, every person who dies being said to enter into *al barzakh,* or, as the Greek expresses it, καταβῆναι εἰς ᾅδου. One lexicographer (Ibn Márúf) tells us that in the Qurán it denotes the grave, but the commentators on this passage expound it 'a bar' or 'invincible obstacle,' cutting off all possibility of return into the world after death. See chap. xxv. 55, where the word again occurs.

"Some interpreters understand the words we have rendered 'behind them' to mean *before them* (it being one of those words, of which there are several in the Arabic tongue, that have direct con-

sounded, there shall be no relation between them *which shall be regarded* on that day; neither shall they ask *assistance* of each other. (103) They whose balances shall be heavy *with good works* shall be happy; (104) but they whose balances shall be light are those who shall lose their souls, *and* shall remain in hell for ever. (105) The fire shall scorch their faces, and they shall writhe their mouths therein *for anguish:* (106) *and it shall be said unto them,* Were not my signs rehearsed unto you; and did ye not charge them with falsehood? (107) They shall answer, O LORD, our unhappiness prevailed over us, and we were people who went astray. (108) O LORD, take us forth from this *fire:* if we return *to our former wickedness,* we shall surely be unjust. (109) *God* will say *unto them,* Be ye driven away with ignominy thereinto: and speak not unto me *to deliver you.* (110) Verily there were a party of my servants, who said, O LORD, we believe; wherefore forgive us, and be merciful unto us; for thou art the best of those who show mercy. (111) But ye received them with scoffs, so that they suffered you to forget my admonition, and ye laughed them to scorn. (112) I have this day rewarded them, for that they suffered *the injuries ye offered them* with patience: verily they enjoy great felicity. (113) *God* will say, What number of years have ye continued on earth? (114)

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trary significations), considering *al Barzakh* as a future space, and lying before and not behind them."—*Sale.*

See also Prelim. Disc., p. 128.

(103) *Whose balances, &c.* See Prelim. Disc., pp. 144, 145; also note on chap. vii. 8.

(105) *They shall writhe, &c.* Rodwell translates "their lips shall quiver therein." Abdul Qádir renders it, "their countenances shall be disfigured therein," and comments thus, "The lower lips shall hang down to the navel, while the upper lips will stretch up to the top of the skull. The tongue will drag along on the ground and be trodden under foot."

(111) *They suffered you to forget, &c.* "Being unable to prevail on you by their remonstrances, because of the contempt wherein ye held them."—*Sale.*

They will answer, We have continued *there* a day, or part of a day: but ask those who keep account. (115) *God* will say, Ye have tarried but a while, if ye knew *it*. (116) Did ye think that we had created you in sport, and that ye should not be brought again before us? (117) Wherefore let GOD be exalted, the King, the Truth: There is no GOD besides him, the LORD of the honourable throne. (118) Whoever together with *the true* GOD shall invoke another god, concerning whom he hath no demonstrative proof, shall surely be brought to an account for the same before his LORD. Verily the infidels shall not prosper. (119) Say, O LORD, pardon, and show mercy: for thou art the best of those who show mercy.

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(114) *Part of a day.* "The time will seem thus short to them in comparison to the eternal duration of their torments, or because the time of their living in the world was the time of their joy and pleasure; it being usual for the Arabs to describe what they like as of short, and what they dislike as of long continuance."—*Sale.*

*Those who keep account.* "That is, the angels, who keep account of the length of men's lives and of their works, or any other who may have leisure to compute, and not us, whose torments distract our thoughts and attention."—*Sale.*

(115) *Ye have tarried but a while, i.e.*, a very short time compared with the eternity before you.

(116) *Did ye think, &c., i.e.*, God did not create you for nothing, but that you might worship and serve him, and he had determined to reward you according to your works.—*Tafsîr-i-Raufi.*

# CHAPTER XXIV.

## ENTITLED SURAT-UN-NÚR (THE LIGHT).

*Revealed at Madína.*

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## INTRODUCTION.

THE principal point of interest in this chapter is the reference to the adventure of Ayesha during the return of the Muslim army from the expedition against the Bani Mustaliq (for a full account of which see Muir's *Life of Mahomet*, vol. iii. pp. 244–254). This event is alluded to in vers. 4, 5, 11–26, revealed to clear Ayesha of the calumnies raised against her by her enemies.

Connected with this same event is the milder law relating to adultery, which abrogates the stern requirements of chap. iv. 14. This scandal seems to have made clear the need of stricter laws to regulate the social intercourse of the Muslims, which should have for their end the preservation of good morals. These laws occupy a considerable portion of the chapter. They relate principally to proprieties in calling upon friends and neighbours at their homes, proprieties of dress and personal adornment, and proprieties to be observed by larger children, and domestic servants, and slaves. One remarkable rule is laid down in ver. 32, which requires all marriageable women to be married if possible Closely connected with this is the requirement that women should only appear in public when closely veiled, while at home they must remain in seclusion.

Degrading as most of these regulations to Muslim women are, none can fail to see their necessity. The low state of morality among Muslims consequent upon the system of polygamy and concubinage, sanctioned by the Qurán and the example of Muhammad, and that facility of divorce which enables men to put away their wives whenever they please, renders that freedom of social intercourse among men and women prevalent in Christian countries an impossibility.

*Probable Date of the Revelations.*

The expedition to attack the Bani Mustaliq was successfully accomplished in the month of Shabán A.H. 5, and as Ayesha's adventure occurred on the return, near Madína, and as the revelation clearing her character was made one month afterwards, the date of this portion of the chapter (vers. 4, 5, 11–26) may be fixed with a good deal of certainty. Vers. 6–10 seem to have been added at a later date. Vers. 1–3, 27–34, and 57–61, which relate to the proprieties of social life, were very probably connected with, if they did not grow out of, Ayesha's affair, and may therefore be relegated to the latter part of A.H. 5. As to vers. 35–45, there is nothing to indicate their date beyond their style and a possible connection in sense with ver. 46 following. As, however, this connection is very doubtful, I think the passage probably Makkan. Vers. 46–56 and 62–64 belong to a period when Muhammad was in trouble and the zeal of his followers was lukewarm. Such a period might be found almost anywhere between Ohod and the end of the battle of the Ditch; but as ver. 62 seems clearly to point to the latter event, we may fairly say these verses belong to the latter part of A.H. 5.

*Principal Subjects.*


| | VERSE |
|---|---|
| This chapter revealed from heaven . . . . . | 1 |
| Law relating to fornication . . . . . | 2, 3 |
| Punishment for defaming virtuous women . . . . | 4, 5 |
| Law relating to charge of adultery when made by a husband against his wife . . . . . | 6–10 |
| Ayesha's slanderers reproved, and their punishment . . | 11–20 |
| Believers warned against evil deeds . . . . | 21 |
| The rich to forgive the poor, and bestow charity upon them . | 22 |
| False accusers of virtuous women for ever accursed . . | 23–25 |
| Wicked men and women condemned to each other's society . | 26 |
| Manners to be observed in visiting each other's homes . . | 27–29 |
| Pious men and women exhorted to modest demeanour . . | 30, 31 |
| Marriageable women to be married if possible . . . | 32 |
| Men-servants and maid-servants to be married when honest | 32 |
| Unmarried Muslims exhorted to continence . . . | 33 |
| Masters to encourage slaves to purchase their freedom . . | 33 |
| The Qurán an admonition to the pious . . . . | 34 |
| The similitude of God's light . . . . . | 35 |
| The conduct of true believers described . . . . | 36–38 |
| Infidelity likened to a desert mirage or the darkness of a stormy sea . . . . . | 39 |

VERSE
God praised by all his creatures . . . . . 40, 41
God revealed in all the phenomena of nature . . . 42–45
Hypocrites rebuked and warned . . . . . 46–56
Regulations relating to personal and family privacy . . 57, 58
Exception in case of aged women, blind, lame, and sick . 59, 60
Muslims commanded to salute one another . . . . 61
True believers exhorted to implicit obedience to the Apostle of God . . . . . 62, 63
The Omniscient God will judge all men . . . . . 64

IN THE NAME OF THE MOST MERCIFUL GOD.

R 1/7.

‖ (1) *This* Sura have we sent down *from heaven;* and have ratified the same; and we have revealed evident signs, that ye may be warned. (2) The whore and the whoremonger shall ye scourge with a hundred stripes. And let not compassion towards them prevent you from *executing* the judgment of GOD, if ye believe in GOD and the last day: and let some of the true believers be wit-

(1) *Sura.* See Introduction to chap. i.

(2) *A hundred stripes.* "This law is not to be understood to relate to married people who are of free condition, because adultery in such, according to the Sunnat, is to be punished by stoning (see chap. iv. 15)."

This verse certainly abrogates the law of chap. iv. 14. The law of stoning rests upon a verse of the Qurán now nowhere to be found in it (see note on chap. iii. 23), and it is fair to infer that the law was abrogated with the erasure of the letter; but the Sunnat still awards it, accounting the spirit of the law to be in force. As a matter of fact, we do not find that stoning is now generally practised among Muslims; nor does it appear to have ever been generally executed. The same is true of the law enunciated in this verse. Indeed, the state of morality in Muslim countries is so low as to make it difficult to find any one to cast the first stone or inflict the first stripe.

*Let not compassion, &c., i.e.,* "be not moved by pity, either to forgive the offenders or to mitigate their punishment. Muhammad was for so strict and impartial an execution of the laws that he is reported to have said, 'If Fátima, the daughter of Muhammad, steal, let her hand be struck off.'"—*Sale, Baidáwi.*

*True believers . . . witnesses.* "That is, let the punishment be inflicted in public, and not in private, because the ignominy of it is more intolerable than the smart, and more likely to work a reformation on the offender. Some say there ought to be three persons

nesses of their punishment. (3) The whoremonger shall not marry *any other* than a harlot or an idolatress. And a harlot shall no *man* take in marriage, except a whoremonger or an idolater. And this *kind of marriage* is forbidden the true believers. (4) But *as to* those who accuse women of reputation *of whoredom*, and produce not four witnesses *of the fact*, scourge them with fourscore stripes, and receive not their testimony for ever; for such are infamous prevaricators; (5) excepting those who shall afterwards repent, and amend; for

present at the least, but others think two or even one to be sufficient."—*Sale, Baidhâwi.*

(3) *This is forbidden, &c.* "The preceding passage was revealed on account of the meaner and more indigent Muhájjarîns or refugees, who sought to marry the whores of the infidels taken captives in war for the sake of the gain which they made by prostituting themselves. Some think the prohibition was special, and regarded only the Muhájjarîns before mentioned, and others were of opinion it was general, but it is agreed to have been abrogated by the words which follow in this chapter, 'Marry the single women among you,' harlots being comprised under the appellation of single women.

"It is supposed by some that not *marriage* but *unlawful commerce* with such women is here forbidden."—*Sale, Baidhâwi, Jalâluddîn.*

Abdul Qádir says the purport of the law is that neither a whore nor a whoremonger should be permitted to marry the pure so long as they continue their evil courses. But it is clear that the command was intended to restrain vice by making honourable marriage impossible to the criminals mentioned here.

(4) *Women of reputation.* "The Arabic word *muhsinât* properly signifies 'women of unblamable conduct;' but, to bring the chastisement after mentioned on the calumniator, it is also requisite that they be free women of ripe age, having their understandings perfect, and of the Muhammadan religion. Though the word be of the feminine gender, yet *men* are also supposed to be comprised in this law.

"Abu Hanífa was of opinion that the slanderer ought to be scourged in public as well as the fornicator, but the generality are against him."—*Sale, Baidhâwi, Jalâluddîn.*

The person said to be referred to here, according to Muslim, i. 886, Tirmuzi, 523, and others, was Hilal Bin Umaiya, who had accused his wife of adultery. Others say it refers to Uwainir Ibn Al Hárith al Ajláni.

*Four witnesses.* See note on chap. iv. 14.

(5) *Excepting those who repent.* Muhammad was not in a position to punish all the guilty in this case, especially in the case of Abdullah Ibn Ubbai (see below on ver. 11).

*unto such will* GOD *be* gracious *and* merciful. (6) They who shall accuse *their wives* of adultery, and shall have no witnesses *thereof* besides themselves, the testimony *which shall be required* of one of them *shall be*, that he swear four times by GOD that he speaketh the truth; (7) and the fifth *time that he imprecate* the curse of GOD on him if he be a liar. (8) And it shall avert the punishment from *the wife* if she swear four times by GOD that he is a liar; (9) and if the fifth *time she imprecate* the wrath of GOD on her if he speaketh the truth. (10) If *it were* not *for* the indulgence of GOD towards you, and his mercy, and that GOD is easy to be reconciled, *and* wise, *he would immediately discover your crimes.*

R 23. ‖ (11) *As to* the party among you who have published the falsehood *concerning Ayesha*, think it not to be an evil

(6–10) These verses seem to have been inserted here at some later period, perhaps by the compilers. They break the continuity of the subject begun in ver. 4 and continued in ver. 11.

*He shall swear, &c.* "In case both swear, the man's oath discharges him from the imputation and penalty of slander, and the woman's oath frees her from the imputation and penalty of adultery; but, though the woman do swear to her innocence, yet the marriage is actually void, or ought to be declared void by the judge, because it is not fit they should continue together after they have come to these extremities."—*Sale, Baidháwi.*

No provision is made for the wife to convict her husband of adultery by this swearing process in case she should bring such a charge.

Rodwell thinks Muhammad must have been acquainted with Numb. v. 11–31.

(11) *The falsehood concerning Ayesha.* "For the understanding of this passage it is necessary to relate the following story:—Muhammad having undertaken an expedition against the tribe of Mustaliq, in the sixth year of the Hijra, took his wife Ayesha with him to accompany him. In their return, when they were not far from Madína, the army removing by night, Ayesha, on her return, alighted from her camel and stepped aside on a private occasion, but on her return, perceiving she had dropped her necklace, which was of onyxes of Dhafár, she went back to look for it, and in the meantime her attendants, taking it for granted that she was got into her pavilion (or little tent surrounded with curtains, wherein women are carried in the East), set it again on the camel, and led it away. When she came back to the road and saw her camel was gone, she sat down there, expecting that when she was missed some would be sent back to fetch her, and in a little time she fell asleep. Early in the morning Safwán Ibn al Muattil, who had stayed behind to rest himself,

unto you: on the contrary, it is better for you. Every man of them *shall be punished* according to the injustice of which he hath been guilty; and he among them who hath undertaken to aggravate the same shall suffer a grievous punishment. (12) Did not the faithful men and the faithful women, when ye heard this, judge in their own minds for the best, and say, This is a manifest falsehood? (13) Have they produced four witnesses thereof? where-

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coming by and perceiving somebody asleep, went to see who it was, and knew it to be Ayesha; upon which he waked her by twice pronouncing with a low voice these words, 'We are God's, and unto him must we return.' Then Ayesha immediately covered herself with her veil, and Safwán set her on his own camel and led her after the army, which they overtook by noon as they were resting.

"This accident had like to have ruined Ayesha, whose reputation was publicly called in question, as if she had been guilty of adultery with Safwán; and Muhammad himself knew not what to think when he reflected on the circumstances of the affair, which were improved by some malicious people very much to Ayesha's dishonour; and, notwithstanding his wife's protestations of her innocence, he could not get rid of his perplexity nor stop the mouths of the censorious, till about a month afterwards, when this passage was revealed, declaring the accusation to be unjust."—*Sale, Baidháwi, Abúl Fida.*

*Better for you.* "The words are directed to the Prophet, and to Abu Baqr, Ayesha, and Safwán, the persons concerned in this false report; since, besides the amends they might expect in the next world, God had done them the honour to clear their reputations by revealing eighteen verses expressly for that purpose." — *Sale, Baidháwi.*

*Every man of them, &c.* "The persons concerned in spreading the scandal were Abdullah Ibn Ubbai (who first raised it, and inflamed the matter to the utmost, out of hatred to Muhammad), Zaid Ibn Rifáa, Hassán Ibn Thábit, Mastah Ibn Othútha, a great-grandson of Abdul Muntallib's, and Hamna Bint Jáhash; and every one of them received fourscore stripes pursuant to the law ordained in this chapter, except only Abdullah, who was exempted, being a man of great consideration."

*And he among them, &c.*, viz., Abdullah Ibn Ubbai. Muir says: "Mahomet did not venture to enforce the sentence against Abdallah. It was fortunate that he refrained from doing so, for a time of trial was approaching when the alienation of this powerful citizen and his adherents might have proved fatal to his cause."—*Life of Mahomet*, vol. iii. p. 251.

Brinckman remarks "that Muhammad appears to have been a respecter of persons and a contrast to John and our Lord, who seem to have reproved the 'men in power the most."—*Notes on Islám*, p. 149.

(13) *Have they produced four witnesses?* The author of the Notes

fore since they have not produced the witnesses, they are surely liars in the sight of GOD. (14) *Had it* not *been for* the indulgence of GOD towards you, and his mercy, in this world and in that which is to come, verily a grievous punishment had been inflicted on you, for the *calumny* which ye have spread: when ye published that with your tongues, and spoke that with your mouths, of which ye had no knowledge; and esteemed it to be light, whereas it was a matter of importance in the sight of GOD.

‖ (15) When ye heard it, did ye say, It belongeth not unto us, that we should talk of this *matter:* GOD forbid! this is a grievous calumny. (16) GOD warneth you that ye return not to the like *crime* for ever, if ye be true believers. (17) And GOD declareth unto you *his* signs; NISF. for GOD *is* knowing *and* wise. (18) Verily they who love that scandal be published of those who believe, shall receive a severe punishment *both* in this world and in the next. (19) GOD knoweth, but ye know not. (20) *Had*

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on the Roman Urdú Qurán charges Muhammad with partiality in order to shield the fair fame of his favourite wife, inasmuch as in crimes of this character it would rarely be possible to find four witnesses, especially when they must all be men. Certainly Muhammad's argument to show Ayesha's innocence, as it stands here, is frivolous enough, and this law could hardly ever operate to convict the guilty,* but the suspicion that the law was invented for the purpose of shielding Ayesha is unfounded, because this law had already been in existence for several years (see chap. iv. 14). A much more probable conjecture is that the milder law for the punishment of adultery given in ver. 2, was promulgated under the fear that Ayesha might yet be proved guilty of the crime charged against her. It is fair to suppose that during those thirty days of suspense, Muhammad's mind must have undergone much agony at the thought of the possibility of his favourite wife's being immured alive, and of the possible effect such a proceeding might have upon Abu Baqr. If, under such circumstances, he modified the law, we should not be surprised. Indeed we know that, as a matter of policy, he did not execute the law relating to libel on Abdullah Ibn Ubbai, who was the chief offender; see note above on ver. 11.

* Muir says: "The practical result of Mahomet's rule is that the Mahometan husband immures or secludes his wife, or watches her at every turn, and with such a system is this to be wondered at?"—*Life of Mahomet,* iii. 253, note.

*it* not *been for* the indulgence of GOD towards you and his mercy, and that GOD *is* gracious *and* merciful, *ye had felt his vengeance.*

R 3/9. ‖ (21) O true believers, follow not the steps of the devil; for whosoever shall follow the steps of the devil, he will command them filthy crimes, and that which is unlawful. If *it were* not *for* the indulgence of GOD and his mercy towards you, there had not been so much as one of you cleansed *from his guilt* for ever; but GOD cleanseth whom he pleaseth, for GOD *both* heareth *and* knoweth. (22) Let not those among you who possess abundance *of wealth* and *have* ability swear that they will not give unto *their* kindred, and the poor, and those who have fled their country for the sake of GOD's true religion; but let them forgive and act with benevolence *towards them.* Do ye not desire that GOD should pardon you? And GOD *is* gracious *and* merciful. (23) Moreover, they who falsely accuse modest women, who behave in a negligent manner, *and are* true believers, shall be cursed in this world and *in* the world to come; and they shall suffer a severe punishment. (24) One day their own tongues shall bear witness against them, and their hands and their feet concerning that which they have done. (25) On that day shall GOD render unto them their just due, and they shall know that GOD is the

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(22) "This passage was revealed on account of Abu Baqr, who swore that he would not for the future bestow anything on Mastah, though he was his mother's sister's son, and a poor Muhájir or refugee, because he had joined in scandalising his daughter Ayesha. But on Muhammad's reading this verse to him, he continued Mastah's pension."—*Sale, Baidháwi.*

(23) *Behave in a negligent manner, i.e.*, "who may be less careful in their conduct and more free in their behaviour, as being conscious of no ill."—*Sale.*

*They shall suffer, &c.* "Though the words be general, yet they principally regard those who should calumniate the Prophet's wives. According to a saying of Ibn Abbás, if the threats contained in the whole Qurán be examined, there are none so severe as those occasioned by the false accusation of Ayesha; wherefore he thought even repentance would stand her slanderers in no stead."—*Sale, Baidháwi.*

evident truth. (26) The wicked women *should be joined* to the wicked men, and the wicked men to the wicked women; but the good women *should be married* to the good men, and the good men to the good women. These shall be cleared from *the calumnies* which *slanderers* speak *of them;* they shall obtain pardon, and an honourable provision.

‖ (27) O true believers, enter not any houses, besides your own houses, until ye have asked leave, and have saluted the family thereof; this *is* better for you, peradventure ye will be admonished. (28) And if ye shall find no person in the *houses*, yet do not enter them until leave be granted you; and if it be said unto you, Return back, do ye return back. This *will be* more decent for you; and GOD knoweth that which ye do. (29) It shall be no crime in you that ye enter uninhabited houses, wherein ye may meet with a convenience. GOD knoweth that which ye discover and that which ye conceal. (30) Speak unto the true believers, that they restrain their R $\frac{4}{10}$.

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(26) *Wicked women, &c.* See above on ver. 3.

*These shall be cleared.* "Al Baidháwi observes, on this passage, that God cleared four persons by four extraordinary testimonies; for he cleared Joseph by the testimony of a child in his mistress's family (chap. xii. 26); Moses, by means of the stone which fled away with his garments (chap. xxxiii. 69); Mary, by the testimony of her infant (chap. xix. 31); and Ayesha, by these verses of the Quran."—*Sale.*

(27) *Until ye have asked leave.* "To enter suddenly or abruptly into any man's house or apartment is reckoned a great incivility in the East, because a person may possibly be surprised in an indecent action or posture, or may have something discovered which he would conceal. It is said that a man came to Muhammad, and wanted to know whether he must ask leave to go in to his sister; which being answered in the affirmative, he told the Prophet that his sister had nobody else to attend upon her, and it would be troublesome to ask leave every time he went in to her. 'What!' replied Muhammad, 'wouldest thou see her naked?'"—*Sale, Baidháwi.*

(28) *More decent, i.e.,* "than to be importunate for admission or to wait at the door."—*Sale.*

(29) *Uninhabited houses, i.e.,* "which are not the private habitation of a family, such as public inns, shops, sheds, &c."—*Sale.*

(30) *That they restrain their eyes.* To illustrate the importance

eyes, and keep themselves from immodest actions; this will be more pure for them, for GOD is well acquainted with that which they do. (31) And speak unto the believing women, that they restrain their eyes and preserve their modesty, and discover not their ornaments, except what *necessarily* appeareth thereof; and let them throw their veils over their bosoms, and not show their ornaments, unless to their husbands, or their fathers, or their husbands' fathers, or their sons, or their husbands' sons, or their brothers, or their brothers' sons, or their sisters' sons, or their women, or the *captives* which their right hands shall possess, or unto such men as attend *them*, and have no need *of women*, or unto children who distinguish not the nakedness of women. And let them

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of this rule in Muhammad's own case, see note on chap. xxxiii. 37.

(31) *Discover not their ornaments.* "As their clothes, jewels, and the furniture of their toilet, much less such parts of their bodies as ought not to be seen."—*Sale.*

*Except what . . . appeareth.* "Some think their outward garments are here meant, and others their hands and faces: it is generally held, however, that a free woman ought not to discover even those parts, unless to the persons after excepted, or on some unavoidable occasion, as their giving evidence in public, taking advice or medicines in case of sickness, &c."—*Sale.*

*Veils over their bosoms.* "Taking care to cover their heads, necks, and breasts."—*Sale.*

*Husbands.* "For whose sake it is that they adorn themselves, and who alone have the privilege to see their whole body."—*Sale.*

*Sisters' sons.* "These near relations are also excepted, because they cannot avoid seeing them frequently, and there is no great danger to be apprehended from them. They are allowed, therefore, to see what cannot well be concealed in so familiar an intercourse, but no other part of their body.

"Uncles not being here particularly mentioned, it is a doubt whether they may be admitted to see their nieces. Some think they are included under the appellation of *brothers*, but others are of opinion that they are not comprised in this exception, and give this reason for it, viz., lest they should describe the persons of their nieces to their sons."—*Sale, Baidhâwi.*

*Or their women.* "That is, such as are of the Muhammadan religion, it being reckoned by some unlawful, or at least indecent, for a woman who is a true believer to uncover herself before one who is an infidel, because she will hardly refrain describing her to the men; but others suppose all women in general are here

not make a noise with their feet, that their ornaments which they hide may *thereby* be discovered. And be ye all turned unto GOD, O true believers, that ye may be happy. (32) Marry those who are single among you, and such as are honest of your men-servants and your maid-servants: if they be poor, GOD will enrich them of his abundance; for GOD *is* bounteous *and* wise. (33) And let those who find not a match keep themselves *from fornication,* until GOD shall enrich them of his abundance. And unto such of your slaves as desire a written instrument *allowing them to redeem themselves on paying*

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excepted, for in this particular doctors differ."—*Sale, Baidhâwi, Jalâluddîn.*

*Or the captives, &c.* "Slaves of either sex are included in this exemption, and, as some think, domestic servants who are not slaves, as those of a different nation. It is related that Muhammad once made a present of a man-slave to his daughter Fâtima; and when he brought him to her, she had on a garment which was so scanty that she was obliged to leave either her head or her feet uncovered; and that the Prophet, seeing her in great confusion on that account, told her she need be under no concern, for that there was none present besides her father and her slave."—*Sale Jalâluddîn.*

*Such men as have no need, &c.* "Or have no desire to enjoy them; such as decrepid old men and deformed or silly persons, who follow people as hangers-on for their spare victuals, being too despicable to raise either a woman's passion or a man's jealousy. Whether eunuchs are comprehended under this general designation is a question among the learned."—*Sale, Jalâluddîn, Yahya.*

*Let them not make a noise, &c.* "By shaking the rings which the women in the East wear about their ankles, and are usually of gold or silver. The pride which the Jewish ladies of old took in making *a tinkling* with those *ornaments of their feet* is (among other things of that nature) severely reproved by the prophet Isaiah" (Isa. iii. 16, 18).—*Sale.*

(32) *Those who are single, i.e.,* "those who are unmarried of either sex, whether they have been married before or not."—*Sale.*

The purport of the command is that marriageable women, single or widowed, are not to be allowed to remain unmarried. See *Tafsîr-i-Raufi in loco.*

(33) *Such of your slaves, &c.* "Of either sex."—*Sale.*

This passage clearly encourages every Muslim to free the slaves he may possess. The slaves are either captives taken in war or those born in the household. There is no express command of the Qurán wherein the slave-dealer can find any refuge for his wicked trade. Muslims are also encouraged to liberate their slaves—pre-

*a certain sum,* write *one,* if ye know good in them; and give them of the riches of GOD, which he hath given you. And compel not your maid-servants to prostitute themselves, if they be willing to live chastely; that ye may seek the casual *advantage* of this present life; but whoever shall compel them *thereto,* verily GOD *will be* gracious *and* merciful *unto such women* after their compul-

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sumably those who have become Muslims—and in this verse it is declared to be a meritorious act to "give them of the riches of God," in order to enable them to purchase their liberty. There is, however, something to be said on the other side of this question :— (1) Slave-holding is not a sin according to the teaching of Islám. It knows nothing of the royal law, "Love thy neighbour as thyself." (2) Captives taken in war are lawful property for the Muslim ; both the example and precept of the Prophet establish this point. (3) Slave concubinage, which is everywhere allowed in the Qurán (see note on chap. iv. 3), is perhaps the strongest reason why the curse of slavery will be perpetuated so long as Islám has power to act on its own principles ; (4) and, finally, while it is certainly allowed to be meritorious to free slaves, and while Muhammad set an example to his followers on this point, there is nothing in the Qurán which can fairly be interpreted as teaching that slavery should be abolished *in toto,* as an evil inconsistent with the principles of true religion. There is, then, such inconsistency in the teaching of the Qurán on the subject of slavery as to render futile any attempt at removing this evil from Muslim practice by moral suasion.

*A written instrument.* "Whereby the master obliges himself to set his slave at liberty, on receiving a certain sum of money, which the slave undertakes to pay."—*Sale.*

The slave may secure the money either by agreeing to produce so much for his master by his labour within a fixed period, or get it as alms from rich Muslims. See *Tafsír-i-Abdul Qádir.*

*If ye know good in them.* "That is, if ye have found them faithful, and have reason to believe they will perform their engagement."—*Sale.*

*Give them of the riches, &c.* "Either by bestowing something on them of your own substance, or by abating them a part of their ransom. Some suppose these words are directed, not to the masters only, but to all Muslims in general ; recommending it to them to assist those who have obtained their freedom and paid their ransom, either out of their own stock or by admitting them to have a share in the public alms."—*Sale, Baidháwi.*

*Compel not, &c.* "It seems Abdullah Ibn Ubbai had six women-slaves, on whom he laid a certain tax, which he obliged them to earn by the prostitution of their bodies ; and one of them made her complaint to Muhammad, which occasioned the revelation of this passage."

sion. (34) And now have we revealed unto you evident signs, and a *history* like unto some *of the histories* of those who have gone before you, and an admonition unto the pious.

|| (35) GOD *is* the light of heaven and earth, the simili- R 5 11
tude of his light is as a niche in a wall wherein a lamp *is placed, and* the lamp *enclosed* in a *case of* glass; the glass *appears* as it were a shining star. It is lighted with *the oil of* a blessed tree, an olive, neither of the east nor of the west: it wanteth little but that the oil thereof would give light, although no fire touched it. *This is* light *added* unto light. GOD will direct unto his light whom he pleaseth. GOD propoundeth parables unto men, for GOD knoweth all things. (36) In the houses which GOD hath permitted to be raised, and that his name be commemorated therein! men celebrate his praise in the same morning and evening, (37) whom neither merchandising nor selling diverteth

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*God will be gracious, i.e.*, "he will find no fault with the slave-girls thus compelled to immorality."—*Tafsîr-i-Raufi.*

(34) *A history like, &c., i.e.*, "the story of the false accusation of Ayesha, which resembles those of Joseph and the Virgin Mary."—*Sale.*

(35) *God is the light.* Comp. 1 John i. 5 and 1 Tim. vi. 16.

*An olive, &c.* "But of a more excellent kind. Some think the meaning to be that the tree grows neither in the eastern nor the western parts, but in the midst of the world, namely, in Syria, where the best olives grow."—*Sale, Baidhâwi.*

*Light unto light.* "Or a light whose brightness is doubly increased by the circumstances above mentioned.

"The commentators explain this allegory and every particular of it with great subtlety, interpreting the *light* here described to be the *light* revealed in the Qurán, or God's *enlightening grace* in the heart of man, and in divers other manners."—*Sale.*

(36) *The houses.* "The connection of these words is not very obvious. Some suppose they ought to be joined with the preceding words, 'Like a niche,' or 'It is lighted in the houses,' &c., and that the comparison is more strong and just by being made to the lamps in mosques, which are larger than those in private houses. Some think they are rather to be connected with the following words, 'Men praise,' &c. And others are of opinion they are an imperfect beginning of a sentence, and that the words, 'Praise ye God,' or the like, are to be understood. However, the houses here intended are those set apart for divine worship, or particularly the three principal temples of Makkah, Madina, and Jerusalem."—*Sale, Baidhâwi.*

from the remembering of GOD, and the observance of prayer and the giving of alms, fearing the day whereon *men's* hearts and eyes shall be troubled; (38) that GOD may recompense them according to the utmost merit of what they shall have wrought, and may add unto them of his abundance *a more excellent reward*, for GOD bestoweth on whom he pleaseth without measure. (39) But *as to* the unbelievers, their works are like the vapour in a plain, which the thirsty *traveller* thinketh to be water, until, when he cometh thereto, he findeth it *to be* nothing; but he findeth GOD with him, and he will fully pay him his account; and GOD is swift in taking an account; (40) or as the darkness in a deep sea, covered by waves *riding* on waves, above which are clouds, being *additions of* darkness one over the other; when *one* stretcheth forth his hand, he is far from seeing it. And unto whomsoever God shall not grant *his* light, he shall enjoy no light at all.

R $\frac{6}{1\cdot 2}$. ‖ (41) Dost thou not perceive that all *creatures* both in heaven and earth praise God, and the birds *also* extending their wings? Every one knoweth his prayer and his praise, and GOD knoweth that which they do. (42) Unto GOD *belongeth* the kingdom of heaven and earth, and unto GOD *shall be* the return *at the last day*. (43) Dost thou not see that GOD gently driveth forward the clouds, and

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(39, 40) "These verses, in which infidelity is compared to a tempestuous sea, of which the crested waves below mingle with the lowering clouds above—a scene of impenetrable darkness and despair—are to my apprehension amongst the grandest and most powerful in the whole Coran."—Muir in *Life of Mahomet*, vol. iii. p. 309.

*The vapour in a plain.* "The Arabic word *Sarâb* signifies that false appearance which, in the Eastern countries, is often seen in sandy plains about noon, resembling a large lake of water in motion. . . . It sometimes tempts thirsty travellers out of their way, but deceives them when they come nearer, either going forward (for it always appears at the same distance) or quite vanishing."—*Sale.*

*He findeth God.* "That is, he will not escape the notice or vengeance of God."—*Sale.*

(41) *All creatures . . . praise God.* "By exhibiting the proofs of his being and attributes."—*Tafsîr-i-Raufi.*

gathereth them together, and then layeth them on heaps? Thou also seest the rain which falleth from the midst thereof, and *God* sendeth down from heaven *as it were* mountains, wherein there is hail; he striketh therewith whom he pleaseth, and turneth the same away from whom he pleaseth: the brightness of his lightning wanteth but little of taking away the sight. (44) GOD shifteth the night and the day: verily herein is an instruction unto those who have sight. And GOD hath created every animal of water; one of them goeth on his belly, and another of them walketh upon two feet, and another of them walketh upon four *feet:* GOD createth that which he pleaseth, for GOD is almighty. (45) Now have we sent down evident signs, and GOD directeth whom he pleaseth into the right way. (46) The *hypocrites* say, We believe in GOD and on *his* Apostle, and we obey *them*, yet a part of them turneth back after this; but these are not *really* believers. (47) And when they are summoned before GOD and his Apostle that he may judge between them, behold a part of them retire.

‖ (48) But if the right had been on their side, they ULS
would have come and submitted themselves unto him. (49) Is there an infirmity in their hearts? Do they doubt? Or do they fear lest GOD and his Apostle act unjustly towards them? But themselves are the unjust doers.

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(44) *God hath created every animal of water.* "This assertion, which has already occurred in another place (chap. xxi. 31), being not true in strictness, the commentators suppose that by water is meant seed, or else that water is mentioned only as the chief cause of the growth of animals, and a considerable and necessary constituent part of their bodies."—*Sale.*

(46–49) Noeldeke thinks the passage beginning with ver. 46 and ending with ver. 56 belongs to a period between Ohod and the Battle of the Ditch—a time when it went hard with Muhammad.

(49) *The unjust doers.* "This passage was occasioned by Bashir the hypocrite, who, having a controversy with a Jew, appealed to Qáb Ibn al Ashraf, whereas the Jew appealed to Muhammad (see note, chap. iv. 58), or, as others tell us, by Mughaira Ibn Wáíl, who refused to submit a dispute he had with Ali to the Prophet's decision."—*Sale.*

R $\frac{7}{13}$. ‖ (50) The saying of the true believers, when they are summoned before GOD and his Apostle that he may judge between them, is no other than that they say, We have heard and do obey, and these are they who shall prosper. (51) Whoever shall obey GOD and his Apostle, and shall fear GOD, and shall be devout towards him, these shall enjoy great felicity. (52) They swear by GOD, with a most solemn oath, that if thou commandest them they will go forth *from their houses and possessions.* Say, Swear not *to a falsehood,* obedience *is more* requisite, and GOD is well acquainted with that which ye do. (53) Say, Obey GOD and obey the Apostle; but if ye turn back, verily *it is expected* of him *that he perform* his duty, and of you *that ye perform* your duty, and if ye obey him ye shall be directed; but the duty of *our* Apostle is only public preaching. (54) GOD promiseth unto such of you as believe and do good works that he will cause them to succeed *the unbelievers* in the earth, as he caused those who were before you to succeed *the infidels of their time,* and that he will establish for them their religion which pleaseth them, and will change their fear into security. They shall worship me, and shall not associate any *other* with me. But whoever shall disbelieve after this, they will be the wicked doers. (55) Observe prayer and give alms and obey the Apostle, that ye may obtain mercy. (56) Think not that the unbelievers shall frustrate *the designs of God* on earth, and their abode *hereafter* shall be *hell*-fire; a miserable journey *shall it be thither!*

R $\frac{8}{14}$. ‖ (57) O true believers, let your slaves and those among you who shall not have attained the age of puberty ask

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(54) *Those . . . before you, &c.* The allusion is to the Israelites, who dispossessed the Canaanites. Some authors regard this as a prophecy. The meaning seems to be, that as God had in the past destroyed the infidels who persecuted his prophets, so now he would destroy the enemies of the Muslims.

(57) *Let your slaves, &c. . . . ask leave.* "Because there are certain times when it is not convenient even for a domestic or a child

leave of you, *before they come into your presence*, three times *in the day, namely*, before the morning prayer, and when you lay aside your garments at noon, and after the evening prayer. *These are the* three times for you *to be private:* it shall be no crime in you, or in them, *if they go into you without asking permission* after these *times*, while ye are in frequent attendance, the one of you on the other. Thus GOD declareth *his* signs unto you; for GOD *is* knowing *and* wise. (58) And when your children attain *the age of* puberty, let them ask leave *to come into your presence at all times*, in the same manner as those who *have attained that age* before them ask leave. Thus GOD declareth his signs unto you; and GOD *is* knowing *and* wise. (59) *As to* such women as are past child-bearing, who hope

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to come in to one without notice. It is said that this passage was revealed on account of Asma Bint Murthad, whose servant entered suddenly upon her at an improper time; but others say it was occasioned by Mudráj Ibn Amru, then a boy, who being sent by Muhammad to call Omar to him, went directly into the room where he was, without giving notice, and found him taking his noon's nap, and in no very decent posture; at which Omar was so ruffled that he wished God would forbid even their fathers and children to come in to them abruptly at such times."—*Sale. Baidháwi.*

"The ancient authority of the father of a family, the first which was known to man, is still preserved entire in the East. The Qurán did not establish it. It only rendered it more sacred. There a father of a family still enjoys all the rights conferred on him by nature. He is the judge and high priest. His servants, his children, do not come into his presence without his permission. They are bound to go at morning, noon, and at evening to offer their services to him and receive his blessing. He decides on the disputes which arise between them, and sacrifices the victims of the Bairám (the festival of the Turks). It is there that objects capable of exciting affecting emotions may be seen. Under the same roof often reside four generations. Extreme old age, robust manhood, and tender infancy may there be seen united together by sacred and cherished ties."—*Savary.*

*Three times in the day, i.e.*, "*morning prayer*, 'which is the time of people's rising from their beds;' *noon*, 'when ye take off your upper garments to sleep, which is a custom common in the East and all warm countries;' and *evening prayer*, 'when ye undress yourselves to prepare for bed.' Al Baidháwi adds a fourth season when permission to enter must be asked, viz., at night: but this follows of course."—*Sale.*

(59) See above on vers. 27–31.

not to marry *again because of their advanced age*, it shall be no crime in them if they lay aside their *outer* garments, not showing *their* ornaments; but if they abstain *from this, it will be* better for them. GOD *both* heareth *and* knoweth. (60) It shall be no crime in the blind, nor shall it be any crime in the lame, neither shall it be any crime in the sick, or in yourselves, that ye eat in your houses, or in the houses of your fathers, or the houses of your mothers, or in the houses of your brothers, or the houses of your sisters, or the houses of your uncles on the father's side, or the houses of your aunts on the father's side, or the houses of your uncles on the mother's side, the houses of your aunts on the mother's side, or *in those houses* the keys whereof ye have in your possession, or *in the house* of your friend. It shall not be any crime in you whether ye eat together or separately. (61) And when ye enter any houses, salute one another

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(60) *That they eat in your houses, i.e.*, "where your wives or families are; or in the houses of your sons, which may be looked on as your own.

"This passage was designed to remove some scruples or superstitions of the Arabs in Muhammad's time, some of whom thought their eating with maimed or sick people defiled them; others imagined they ought not to eat in the house of another, though ever so nearly related to them, or though they were intrusted with the key and care of the house in the master's absence, and might therefore conclude it would be no offence; and others declined eating with their friends though invited, lest they should be burthensome. The whole passage seems to be no more than a declaration that the things scrupled were perfectly innocent. However, the commentators say it is now abrogated, and that it related only to the old Arabs in the infancy of Muhammadanism."—*Sale, Baidâhwi, Jalâluddîn.*

Muir interprets this passage as simply exempting these classes from the prohibition of dining familiarly in each other's apartments (see *Life of Mahomet*, vol. iii. p. 234).

*Eat together or separately.* "As the tribe of Laith thought it unlawful for a man to eat alone, and some of the Ansârs, if they had a guest with them, never ate but in his company, so there were others who refused to eat with any, out of a superstitious caution lest they should be defiled, or out of a hoggish greediness."—*Sale, Baidhâwi.*

(61) *Salute one another.* "Literally, yourselves; that is, accord-

on the part of GOD with a blessed and a welcome salutation. Thus GOD declareth his signs unto you, that ye may understand.

|| (62) Verily they only *are* true believers who believe R 9 15
in GOD and his Apostle, and when they are assembled with him on any affair, depart not until they have obtained leave of him. Verily they who ask leave of thee are those who believe in GOD and his Apostle. When therefore they ask leave of thee *to depart*, on account of any business of their own, grant leave unto such of them as thou shalt think fit, and ask pardon for them of GOD; for GOD *is* gracious *and* merciful. (63) Let not the calling of the Apostle be esteemed among you, as your calling the one to the other. GOD knoweth such of you as privately withdraw themselves *from the assembly*, taking shelter behind one another. But let those who withstand his command take heed lest some calamity befall them *in this world*, or a grievous punishment be inflicted on them *in the life to come*. (64) *Doth* not what-

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ing to al Baidháwi, the people of the house, to whom ye are united by the ties of blood, and by the common bond of religion. 'And if there be nobody in the house,' says Jaláluddín, 'salute yourselves, and say, Peace be on us, and on the righteous servants of God: for the angels will return your salutation.'"—*Sale.*

(62) *Any affair.* "As at public prayers, or a solemn feast, or at council, or on a military expedition."—*Sale.*

*Ask pardon for them.* "Because such departure, though with leave and on a reasonable excuse, is a kind of failure in the exact performance of their duty, seeing they prefer their temporal affairs to the advancement of the true religion."—*Sale, Baidháwi.*

(63) *Let not the calling of the apostles, &c.* "These words are variously interpreted: for their meaning may be, either, Make not light of the Apostle's summons, as ye would of another person's of equal condition with yourselves, by not obeying it, or by departing out of, or coming into, his presence without leave first obtained; or, Think not that when the Apostle calls upon God in prayer, it is with him, as with you, when ye prefer a petition to a superior, who sometimes grants, but as often denies, your suit; or, Call not to the Apostle, as ye do to one another, that is, by name, or familiarly and with a loud voice; but make use of some honourable compellation, as, O apostle of God, or, O prophet of God; and speak in an humble, modest manner."—*Sale, Baidháwi, Jaláluddín.*

ever is in heaven and on earth *belong* unto GOD? He well knoweth what ye are about: and on a certain day they shall be assembled before him; and he shall declare unto them that which they have done; for GOD knoweth all things.

# CHAPTER XXV.

ENTITLED SURAT AL FURQÁN (THE ILLUMINATION).

*Revealed at Makkah.*

## INTRODUCTION.

THE object of the revelations of this chapter is to rebuke the unbelief of the Quraish. They had charged Muhammad with being an impostor. His Qurán was stigmatised as a jumble of old stories, which he had learned from certain informants during the day, and wrote down in the night. The only reply given to these accusations is a denial, accompanied by a threatening of Divine judgment upon their unbelief. The fate of those who opposed the former prophets is recounted as a warning to the unbelieving people of Makkah, while the rewards of true believers are detailed as a comfort to the Prophet and his followers.

Here, as elsewhere, Muhammad is more successful in his arguments against idolatry than in defence of his prophetic claims. The passages setting forth the reasons why God alone should be worshipped are very noble and beautiful.

This chapter, while showing the stolid indifference and confident opposition of the Quraish, nowhere indicates any violence towards Muhammad or his followers. The idolaters are simply unbelievers, given over to their lusts, and utterly irreligious. The only thing noticeable beyond this in their opposition is their charging Muhammad with being an impostor. It was probably owing to this that Muhammad began to despair of their conversion (ver. 46), when he spoke of the infidels as "brute cattle," though he at the same time expressed himself as earnestly desiring their conversion (ver. 59).

### *Probable Date of the Revelations.*

The most that can be said of the date of the revelations of this chapter is, that they belong to an early period in Muhammad's ministry at Makkah.

This is evident from the absence of any allusion to persecution on the part of the Quraish. Their opposition, however, had assumed a somewhat decided form, as we find that the unbelievers are called by hard names, as already remarked above. However, the Prophet still pleads with them in hope of their conversion. The revelations may therefore be assigned a place near the end of the first Makkan stage.

Some have imagined that vers. 43 and 44 were revealed at Tayif, but without reason. Others have fixed ver. 70 *seq.* at Madína, supposing the person alluded to there to be Wahshi, who slew Hamza at the battle of Ohod ; but that verse is better understood as having a general reference.

*Principal Subjects.*


| | VERSES |
|---|---|
| God praised for the Qurán | 1 |
| The one God a sovereign Creator and Ruler | 2 |
| The idolaters worship gods that are helpless | 3, 4 |
| The Qurán said to be Muhammad's own forgery | 5, 6 |
| Muhammad protests that the Qurán is from God | 7 |
| Unbelievers reject Muhammad because he is like other men | 8, 9 |
| Muhammad said to be a madman | 9 |
| God comforts Muhammad on account of these calumnies | 10 |
| Unbelievers doomed to hell-fire | 11–16 |
| The reward of the pious in Paradise | 16, 17 |
| Even the false gods will desert their worshippers in the judgment-day | 18–21 |
| The former prophets were all like Muhammad | 22 |
| The blasphemous unbelief of the Quraish | 23 |
| They shall be punished and their works demolished | 24, 25 |
| Relative condition of the faithful and the unbelievers in the resurrection | 26–32 |
| Former prophets had their enemies among unbelievers | 33 |
| The Qurán sent down by piecemeal a stumbling-stone to infidels, but a comfort to believers | 34–36 |
| Those who accused Moses and Aaron of imposture were destroyed | 37, 38 |
| Noah's calumniators drowned | 39 |
| Adites, Thamúdites, and Sodomites destroyed for infidelity | 40–42 |
| The Quraish warned in vain by these examples | 43–45 |
| God's works testify to his being | 46–52 |
| God could have sent a preacher to every city | 53 |
| Muhammad not to obey the will of infidels | 54 |
| God the Creator and Ruler of all things | 55, 56 |
| Unbelievers worship idols and assist Satan | 57 |

VERSES
Muhammad sent to be a preacher and a warner . . . 58
Muhammad only desires the conversion of his people . . 59
He is exhorted to trust the merciful Creator and Ruler of heaven and earth . . . . . 60
The infidels refuse to worship the God of Muhammad . . 61
God praised for his benevolent works . . . . . 62, 63
The servants of God described . . . . . 64–68
Wicked men saved by repentance and good works . . 69–71
True penitents described . . . . . 72–74
Their reward in Paradise . . . . . 75, 76
God reprobates the Quraish . . . . . 77

IN THE NAME OF THE MOST MERCIFUL GOD.

‖ (1) BLESSED be he who hath revealed the Furqán unto R 1 16
his servant, that he may be a preacher to all creatures: (2) unto whom *belongeth* the kingdom of heaven and of earth: who hath begotten no issue; and hath no partner in *his* kingdom: *who* hath created all things, and disposed the same according to his determinate will. (3) Yet have they taken *other* gods besides him; which have created nothing, but are themselves created: (4) and are able neither to avert evil from, nor to procure good unto themselves; and have not the power of death, or of life, or of raising *the dead*. (5) And the unbelievers say, This *Qurán* is no other than a forgery which he hath contrived; and other people have assisted him therein: but they utter an

(1) *The Furqán.* The Qurán. See Prelim. Disc., p. 97; also note on chap. xxi. 49, where the Pentateuch is called by this name.

(2) *Begotten no issue.* See note on chap. xxiii. 92.

(3) *Themselves created.* "Being either the heavenly bodies or idols, the works of men's hands."—*Sale.* What follows rather points to dumb idols only.

(5) *Other people have assisted him.* "See chap. xvi. 105. It is supposed the Jews are particularly intended in this place, because they used to repeat passages of ancient history to Muhammad, on which he used to discourse and make observations."—*Sale, Baidháwi.* See also notes on chaps. iii. 185, xi. 36, and xii. 103.

unjust thing and a falsehood. (6) They also say, *These are* fables of the ancients, which he hath caused to be written down; and they are dictated unto him morning and evening. (7) Say, He hath revealed it who knoweth the secrets in heaven and earth: verily he is gracious *and* merciful. (8) And they say, What *kind* of apostle is this? He eateth food and walketh in the streets, *as we do:* unless an angel be sent down unto him, and become a *fellow*-preacher with him; (9) or *unless* a treasure be cast down unto him; or he have a garden, *of the fruit* whereof he may eat, *we will not believe.* The ungodly also say, Ye follow no other than a man who is distracted. (10) Behold what they liken thee unto. But they are deceived; neither can they *find* a *just* occasion *to reproach thee.*

R 2/17. || (11) Blessed be he who, if he pleaseth, will make for thee a better *provision* than this *which they speak of; namely,* gardens through which rivers flow: and he will provide thee palaces. (12) But they reject the belief of the hour *of judgment* as a falsehood: and we have prepared for him who shall reject the belief of *that* hour burning fire; (13) when it shall see them from a distant place, they shall hear it furiously raging and roaring. (14) And when they shall be cast, bound together, into a strait place thereof, they shall there call for death; (15) *but it shall be answered them,* Call not this day for

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(6) These charges were never fairly refuted. The only answer is the assertion of the following verse.

(8) *He eateth food, &c.* "Being subject to the same wants and infirmities of nature, and obliged to submit to the same low means of supporting himself and his family, with ourselves. The Makkans were acquainted with Muhammad and with his circumstances and ways of life too well to change their old familiarity into the reverence due to the messenger of God: for a prophet hath no honour in his own country."—*Sale.*

*Unless an angel.* See notes on chap. vi. 109–111.

(9) These words were probably said with reference to the Prophet's description of Paradise. Compare with verses 11 and 12 following.

(14) *A strait place.* Strait by reason of the number of them. See note on chap. ii. 38.

one death, but call for many deaths. (16) Say, Is this better, or a garden of eternal duration, which is promised unto the pious? It shall be *given* unto them for a reward and a retreat: (17) therein shall they have whatever they please, continuing *in the same* for ever. *This* is a promise to be demanded at the hands of thy LORD. (18) On a certain day he shall assemble them, and whatever they worship, besides GOD; and shall say *unto the worshipped*, Did ye seduce these my servants; or did they wander *of themselves* from the *right* way? (19) They shall answer, GOD forbid! It was not fitting for us that we should take any protectors besides thee: but thou didst permit them and their fathers to enjoy abundance; so that they forgot *thy* admonition and became lost people. (20) *And God shall say unto their worshippers*, Now have these convinced you of falsehood in that which ye say; they can neither avert *your punishment* nor *give you* any assistance. (21) And whoever of you shall be guilty of injustice, him will we cause to taste a grievous torment. (22) We have sent no messengers before thee, but they ate food, and walked through the streets: and we make some of you an occasion of trial unto others. Will ye persevere with patience? since the LORD regardeth *your perseverance*.

NINETEENTH SIPARA. R 3 1.

‖ (23) They who hope not to meet us *at the resurrection* say, Unless the angels be sent down unto us, or we see our LORD *himself, we will not believe*. Verily they behave themselves arrogantly, and have transgressed with an enormous transgression. (24) The day *whereon* they shall see

(17) See note on chap. iii. 15.

(18) *Did ye seduce, &c.* The objects of worship intended here seem to be the angels or holy men. The passage condemns the worship of *walís* and *pírs* or saints, so prevalent among the Muslims of the present day.

(22) *An occasion of trial.* "Giving occasion of envy, repining, and malice; to the poor, mean, and sick, for example, when they compare their own condition with that of the rich, the noble, and those who are in health; and trying the people to whom prophets are sent, by those prophets."—*Sale, Baidháwi, Jaláluddín.*

(24) *They shall see the angels.* "At their death or at the resurrection."—*Sale.*

the angels, there shall be no glad tidings on that day for the wicked; and they shall say, *Be this* removed far from us? and we will come unto the work which they shall have wrought, (25) and we will make it *as* dust scattered abroad. (26) On that day shall they who are destined to Paradise be more happy in an abode, and have a preferable place of repose at noon. (27) On that day the heaven shall be cloven in sunder by the clouds, and the angels shall be sent down, descending *visibly therein.* (28) On that day the kingdom shall of right belong wholly unto the Merciful; and that day shall be grievous for the unbelievers. (29) On that day the unjust person shall bite

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(26) *At noon.* "For the business of the day of judgment will be over by that time; and the blessed will pass their noon in Paradise, and the damned in hell."—*Sale, Baidhâwi.*

(27) *The heavens shall be cloven, i.e.,* "they shall part and make way for the clouds which shall descend with the angels bearing the books wherein every man's actions are recorded."—*Sale.*

(29) *The unjust person.* "It is supposed by some that these words particularly relate to Utbá Ibn Ábi Muít, who used to be much in Muhammad's company, and having once invited him to an entertainment, the Prophet refused to taste of his meat unless he would profess Islám, which accordingly he did. Soon after, Utbá meeting Ubbá Ibn Khalf, his intimate friend, and being reproached by him for changing his religion, assured him that he had not, but had only pronounced the profession of faith to engage Muhammad to eat with him, because he could not for shame let him go out of his house without eating. However, Ubbá protested that he would not be satisfied unless he went to Muhammad and set his foot on his neck and spit in his face, which Utbá, rather than break with his friend, performed in the public hall, where he found Muhammad sitting; whereupon the Prophet told him that if ever he met him out of Makkah he would cut off his head. And he was as good as his word; for Utbá being afterwards taken prisoner at the battle of Badr, had his head struck off by Ali at Muhammad's command. As for Ubbá, he received a wound from the Prophet's own hand at the battle of Ohod, of which he died at his return to Makkah."—*Sale, Baidhâwi.*

Tradition relates a story to the effect that, after the battle of Badr, when the dead were being buried in a common grave, and Abu Baqr read out their names as they were cast in, Muhammad exclaimed, "Utbá! Shaiba! Umeyya! Abu Jahl! have you now found that which your Lord promised you true? What my Lord promised me that verily have I found to be true. Woe unto this people! Ye have rejected me, your Prophet! Ye cast me forth, and others gave me refuge; ye fought against me, and others came to my help!"—*Muir's Life of Mohamet*, vol. iii. p. 114.

his hand *for anguish and despair*, and shall say, Oh that I had taken the way *of truth* with the Apostle! (30) Alas for me! Oh that I had not taken such a one for *my* friend! (31) He seduced me from the admonition *of God* after it had come unto me: for the devil is the betrayer of man. (32) And the Apostle shall say, O LORD, verily my people esteemed this Qurán *to be* a vain *composition*. (33) In like manner did we ordain unto every prophet an enemy from among the wicked: but thy LORD is a sufficient director and defender. (34) The unbelievers say, Unless the Qurán be sent down unto him entire at once, *we will not believe*. *But* in this manner *have we revealed* it, that we might confirm thy heart thereby, and we have dictated

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(30) *Such an one.* "According to preceding note, this was Utbá Ibn Khalf."—*Sale.*

(33) *In like manner.* See note on chap. xxiii. 35–43.

(34) *Unless the Qurán, &c.* "As were the Pentateuch, Psalms, and Gospel, according to the Muhammadan notion; whereas it was twenty-three years before the Qurán was completely revealed. See Prelim. Disc., p. 107."—*Sale.*

*That we might confirm thy heart thereby.* "Both to infuse courage and constancy into thy mind, and to strengthen thy memory and understanding. For, say the commentators, the Prophet's receiving the divine directions from time to time how to behave and to speak on any emergency, and the frequent visits of the Angel Gabriel, greatly encouraged and supported him under all his difficulties; and the revealing of the Qurán by degrees was a great, and to him a necessary help for his retaining and understanding it, which it would have been impossible for him to have done with any exactness had it been revealed at once; Muhammad's case being entirely different from that of Moses, David, and Jesus, who could all read and write, whereas he was perfectly illiterate."—*Sale, Baidháwi.* But see note on chap. vii. 158.

*Distinct parcels.* See Prelim. Disc. p. 108. "It is interesting to watch the gradual lengthening of the Suras. . . . The twenty-two Suras first revealed contain an average of only *five lines* each. The next twenty suras *sixteen* lines; while some of them comprise nearly two *pages*, each of twenty-two lines. From this period to the Hegira the average length of the fifty suras revealed is three pages and nine lines, some being seven and eight, and one nearly twelve pages long. The average length of the twenty-one suras given forth after the Hegira is five pages; the longest is Sura Bacr (II.), which has twenty-two and a half pages."—*Muir's Life of Mohamet*, vol. ii. p. 136, note.

it gradually, by distinct parcels. (35) They shall not come unto thee with any strange question; but we will bring thee the truth *in answer*, and a most excellent interpretation. (36) They who shall be dragged on their faces into hell shall be in the worst condition, and shall stray most widely from the way *of salvation.*

R 4 2. ‖ (37) We heretofore delivered unto Moses the book *of the law;* and we appointed him Aaron his brother for a counsellor. (38) And we said *unto them,* Go ye to the people who charge our signs with falsehood. And we destroyed them with a *signal* destruction. (39) *And remember* the people of Noah, when they accused *our* apostles of imposture; we drowned them, and made them a sign unto mankind. And we have prepared for the unjust a painful torment. (40) *Remember* also Ád and Thamúd, and those who dwelt at al Rass, and many *other* generations within this *period.* (41) Unto each *of them* did we propound examples *for their admonition;* and each *of them*

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(35) *We will bring thee the truth in answer.* The theory of inspiration here announced was just suited to Muhammad's purposes. Did he require divine sanction for any measure? A new revelation could easily be obtained according to custom. Did he need time to give a considerate reply to his enemies? Such reply could be given after consultation with Gabriel. Did any command prove impracticable or impolitic under new circumstances? A divine message abrogating it could be easily obtained. Can any reader of the Qurán fail to see that such use was made of his claim to inspiration? If so, how can we be expected to believe Muhammad to be guiltless of the charge of imposture so constantly brought against him?

(40, 41) See note on chap. xxiii. 35–43.

*Al Rass.* "The commentators are at a loss where to place al Rass. According to one opinion, it was the name of a well (as the word signifies) near Midian, about which some idolaters having fixed their habitations, the Prophet Shuaib was sent to preach to them; but they not believing on him, the well fell in, and they and their houses were all swallowed up. Another supposes it to have been a town in Yamáma, where a remnant of the Thamúdites settled, to whom a prophet was also sent; but they slaying him, were utterly destroyed. Another thinks it was a well near Antioch, where Habíb al Nájjár (whose tomb is still to be seen there, being frequently visited by the Muhammadans, chap. xxxvi. 12) was martyred. And a fourth takes al Rass to be a well in Hadhramaut, by which dwelt some idolatrous Thamúdites, whose prophet was Handha or Khantala (for I find the

did we destroy with an *utter* destruction. (42) *The Quraish* have passed *frequently* near the city which was rained on by a fatal rain; have they not seen *where* it *once stood?* Yet have they not dreaded the resurrection. (43) When they see thee they will receive thee only with scoffing, *saying,* Is this he whom GOD has sent *as his* apostle? (44) Verily he had almost drawn aside from *the worship of* our gods, if we had not firmly persevered *in our devotion* towards them. But they shall know hereafter, when they shall see the punishment *prepared for them,* who hath strayed more widely from the *right* path. (45) What thinkest thou? He who taketh his lust for his god; canst thou be his guardian? (46) Dost thou imagine that the greater part of them hear or understand? They are no other than like the *brute* cattle; yea, they stray more widely from the *true* path.

‖ (47) Dost thou not consider *the works of* thy LORD, R 5. how he stretcheth forth the shadow *before sunrise?* If he had pleased he would have made it immovable *for ever.* Then we cause the sun to *rise, and* to show the same, (48) *and* afterwards we contract it by an easy *and gradual* contraction. (49) It is he who hath ordained the night to *cover* you *as* a garment, and sleep *to give you* rest, and hath ordained the day for waking. (50) It is he who sendeth the winds, driving abroad the pregnant clouds, as the forerunners of his mercy: and we send down pure water from

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name written both ways) Ibn Safwán (chap. xxii. 46). These people were first annoyed by certain monstrous birds, called *anká*, which lodged in the mountain above them, and used to snatch away their children when they wanted other prey; but this calamity was so far from humbling them, that on their prophet's calling down a judgment upon them, they killed him, and were all destroyed."—*Sale, Baidháwi, Jaláluddín.*

(42) *The city.* Sodom, passed on the way to Syria.

(45) *Canst thou be his guardian? i.e.,* "dost thou expect to reclaim such an one from idolatry and infidelity?"—*Sale.*

(50) *Forerunners of his mercy.* "See chap. vii. 58. There is the same various reading here as is mentioned in the notes to that passage."—*Sale.*

*Pure water.* "Properly, *purifying* water; which epithet may

heaven, (51) that we may thereby revive a dead country, and give to drink thereof unto what we have created, both of cattle and men, in great numbers, (52) and we distribute the same among them at various times, that they may consider; but the greater part of men refuse *to consider*, only out of ingratitude. (53) If we had pleased we had sent a preacher unto every city; (54) wherefore, do not thou obey the unbelievers, but oppose them herewith with a strong opposition. (55) It is he who hath let loose the two seas; this fresh *and* sweet, and that salt *and* bitter; and hath placed between them a bar, and a bound which cannot be passed. (56) It is he who hath created man of water, and hath made him *to bear the double relation of* consanguinity and affinity; for thy LORD is powerful. (57) They worship, besides GOD, that which can neither profit them nor hurt them; and the unbeliever is an

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probably refer to the cleansing quality of that element, of so great use both on religious and on common occasions."—*Sale.*

(51) *And give to drink.* "That is, to such as live in the dry deserts, and are obliged to drink rain-water, which the inhabitants of towns and places well watered have no occasion to do."—*Sale.*

(52) *Out of ingratitude.* "Or out of *infidelity;* for the old Arabs used to think themselves indebted for their rains, not to God, but to the influence of some particular stars." See Prelim. Disc., p. 36.—*Sale.*

(53) *A preacher unto every city.* "And had not given thee, O Muhammad, the honour and trouble of being a preacher to the whole world in general."—*Sale.*

This interpretation contradicts chap. xiv. 4. The statement of the text probably has reference to some objection of the Quraish, having relation to the cities of Arabia only.

(54) *Herewith, i.e.*, with the Qurán. Brinckman says, "It may have been this verse which made Múáwiyah think of tying the Qurán to a lance at his battle with Ali."—*Notes on Islám*, p. 151.

(55) *Two seas.* Some suppose the allusion is to the division of salt and fresh water at the mouths of rivers like the Euphrates, Nile, &c.—*Tafsír-i-Raufi.*

*A bar.* The original word is *barzakh.* See chap. xxiii. 101.

(56) *Of water.* See note on chap. xxiv. 44.

(57) *An assistant of the devil.* "Joining with him in his rebellion and infidelity. Some think Abu Jahl is particularly struck at in this passage. The words may also be translated, 'The unbeliever is contemptible in the sight of his Lord.'"—*Sale.*

assistant *of the devil* against his LORD. (58) We have sent thee *to be* no other than a bearer of good tidings and a denouncer of threats. (59) Say, I ask not of you any reward for this *my preaching*, besides *the conversion of* him who shall desire to take the way unto his LORD. (60) And do thou trust in him who liveth and dieth not, and celebrate his praise; (he is sufficiently acquainted with the faults of his servants;) who hath created the heavens and the earth, and whatever is between them, in six days, and then ascended *his* throne: the Merciful. Ask now the knowing concerning him. (61) When it is said *unto the unbelievers*, Adore the Merciful, they reply, And who *is* the Merciful? Shall we adore that which thou commandest us? And *this precept* causeth them to fly the faster *from the faith.* (62) Blessed be he who hath placed *the twelve* signs in the heavens, and hath placed therein a lamp *by day*, and the moon which shineth *by night!*

|| (63) It is he who hath ordained the night and the day R 6/4.
to succeed each other, for *the observation of* him who will consider, or desireth *to show his* gratitude. (64) The servants of the Merciful are those who walk meekly on the earth, and when the ignorant speak unto them, *answer*, Peace; (65) and who pass the night adoring their LORD, and standing up *to pray unto him*, (66) and who say, O LORD, avert from us the torment of hell, for the torment thereof *is* perpetual; verily the same is a miserable abode

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(59) *Who shall desire, &c.* "Seeking to draw near unto him, by embracing the religion taught by me his Apostle, which is the best return I expect from you for my labours. The passage, however, is capable of another meaning, viz., that Muhammad desires none to give but him who shall contribute freely and voluntarily towards the advancement of God's true religion."—*Sale, Baidhâwi.*

(60) *Six days.* See notes on chaps. vii. 55, x. 3, and comp. chap. xli. 8–11.

(62) This is the prayer of Muhammad, but Muslims understand it to be introduced by the word *say* understood. See introduction to chap. i.

(64) *Place.* "Not a salutation, but a waiving all further intercourse."—*Sale.*

and *a wretched* station, (67) and who, when they bestow, are neither profuse nor niggardly, but *observe* a just medium between these; (68) and who invoke not another god together with *the true* GOD; neither slay the soul which GOD hath forbidden *to be slain*, unless for a just cause, and who are not guilty of fornication. But he who shall do this shall meet the reward of *his* wickedness; (69) *his* punishment shall be doubled unto him on the day of resurrection, and he shall remain therein covered with ignominy *for ever:* (70) except him who shall repent and believe, and shall work a righteous work, unto them will GOD change their *former* evils into good; for GOD is ready to forgive *and* merciful. (71) And whoever repenteth and doth that which is right, verily he turneth unto GOD with an *acceptable* conversion. (72) And they who do not bear false witness, and when they pass by vain discourse, pass by the same with decency; (73) and who, when they are admonished by the signs of their LORD, fall not down *as if they were* deaf and blind, *but stand up and are attentive* thereto, (74) and who say, O LORD, grant us of our wives and our offspring such as may be the satisfaction of *our* eyes, and make us patterns unto those who fear *thee.* (75) These shall be rewarded with the highest apartments *in Paradise*, because they have persevered with constancy, and they shall meet therein with greeting and salutation; (76) they shall remain in the same for ever; it shall be an excellent abode and a *delightful* station. (77) Say, My LORD is not solicitous on your account, if ye do not invoke him; ye have already charged *his Apostle* with imposture, but hereafter shall there be a lasting punishment *inflicted on you.*

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(67) See chap. xvii. 29.

(70) *Change former evils into good.* "Blotting out their former rebellion, on their repentance, and confirming and increasing their faith and obedience."—*Sale, Baidhâwi.*

(71–76) This passage teaches that salvation is to be attained by repentance and good works. See note on chap. iii. 31.

# CHAPTER XXVI.

## ENTITLED SURAT AL SHU'ARÁ (THE POETS).

*Revealed at Makkah.*

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## INTRODUCTION.

THIS chapter, like the seventh chapter, is taken up entirely with Muhammad's defence of his prophetic claims against the objections of the Quraish. The character of these objections may be learned from the words put into the mouths of those who rejected the former prophets. Those prophets were called impostors, liars, and madmen by those rejecting them, and we may certainly conclude that these same epithets were applied by the Quraish to Muhammad. Again, the replies attributed to the former prophets reflect the answer of Muhammad to his maligners: that he was a prophet of the true God; that he had no motive to deceive them, inasmuch as he took no reward from his people for his services; that God would visit dire punishment upon them unless they should repent.

In the concluding verses we find mention made of certain poets, to which the chapter owes its title. These poets seem to have been a special source of annoyance to Muhammad at this time. It is possible that they were the ringleaders of the opposition to his prophetic pretensions. It does not speak very highly of "the incomparable verses of the Qurán" when it is said that several poets were employed by Muhammad to meet the satire of these "*rovers through every valley.*" See note on ver. 228.

### *Probable Date of the Revelations.*

Some writers, supposing that every reference to Jews points necessarily to Madína, have thought this chapter to be Madínic. But this notion being ill founded, there is nothing left to give countenance to such an opinion.

On the other hand, some have thought ver. 214 *seq.*, or at least

ver. 214, to be the first verse or portion of the Qurán, but they need not be interpreted to mean more than that Muhammad had received a new command to preach to his near relatives. Vers. 215–219 show that there was already a band of worshippers, who were no doubt true believers. Rodwell, following Noëldeke, fixes the chapter in the seventh year of Muhammad's ministry at Makkah. Judging from the fulness of the stories taken from Old Testament history, the date could not be much earlier, while the absence of any reference to violent persecution precludes our making it later.

Some have thought that ver. 224 *seq.* belong to Madína, but without good reason: the style is decidedly Makkan.

*Principal Subjects.*


| | VERSES |
|---|---|
| Muhammad is grieved at the unbelief of the Quraish | 1, 2 |
| God will grant them no miracle save the Qurán | 3, 4 |
| The Quraish regard the Qurán as a forgery | 5 |
| God will send a grim messenger whom they shall respect | 5–8 |
| The story of Moses :— | |
| He is sent to Pharaoh and his people | 9, 10 |
| Fearing that he will be called an impostor, Moses asks that Aaron be sent with him | 11, 12 |
| Moses being assured that he will not be put to death for murder, is sent to demand release of the Israelites | 13–16 |
| Pharaoh charges Moses with ingratitude | 17, 18 |
| Moses apologises to Pharaoh for killing the Egyptian | 19, 21 |
| Moses is charged with being a madman | 22, 27 |
| Pharaoh threatens Moses if he do not worship him | 28 |
| Moses performs miracles before Pharaoh | 29–32 |
| Egyptian magicians called to compete with Moses | 33–41 |
| Moses contests with the magicians, who are converted | 42–47 |
| Pharaoh, enraged, threatens to crucify the magicians | 48, 49 |
| The magician converts put their trust in God | 50, 51 |
| Moses commanded to take Israelites forth from Egypt | 52 |
| Pharaoh and his people pursue them | 53–60 |
| The Red Sea is divided by Moses, and Israelites pass over | 61–65 |
| The Egyptians are drowned, and become a warning to all unbelievers | 66–68 |
| The story of Abraham :— | |
| He preaches against idolatry | 69–82 |
| Abraham prays for himself and his father | 83–92 |

VERSES
He warns his people of the vain repentance of idolaters in hell . . . . . 93–102
Most of his people rejected him . . . . . 103, 104
The story of Noah :—
His people accused him of imposture . . . . 105
Noah exhorts them to have faith in God . . . 106–110
Unbelievers desire Noah to reject his poor followers . 111–115
Refusing, they threaten him with violence . . . 116
Noah takes refuge in God, and is saved in the ark . 117–119
The unbelievers are drowned . . . . . 120–122
The story of Ád :—
They charge God's messengers with imposture . . 123
Húd claims the prophetic office, and preaches to the Ádites . . . . . 124–135
They reject his warnings and charge him with imposture . . . . . 136–139
The unbelieving Ádites are destroyed . . . 139–140
The story of the Thamúdites :—
They charge the prophets with imposture . . . 141
Sálih, declaring himself a prophet, preaches to them . 142–152
The Thamúdites reject Sálih and call him a madman . 153
They demand a sign, and a she-camel is given for a sign . . . . . 154–156
They slay the she-camel, and are destroyed for infidelity . . . . . 157–159
The story of Lot :—
The Sodomites accuse their prophets with imposture . 160
Lot proclaims himself a prophet, and preaches to them 161–166
The Sodomites threaten him with violence . . . 167
God saves Lot from Sodom, but Lot's wife is destroyed 168–171
The unbelievers destroyed by a shower of stones . 172–174
The story of the Midianites :—
They call God's messengers impostors . . . . 175
Shuaib proclaims himself a prophet, and preaches to them . . . . . 176–184
They call him a madman and a liar, and challenge him to cause the heavens fall on them . . . . 185–187
They are destroyed in their unbelief . . . . 188–191
The Qurán given to Muhammad, through Gabriel, in the Arabic language . . . . . 192–195
The Qurán attested as God's Word by the former Scriptures 196, 197
The hearts of the Quraish are hardened by the Qurán . 198–203
The Quraish scorn Muhammad's threatenings . . . 204

VERSES
God's mercy deepens the condemnation of impenitent infidels . . . . . 205–207
God never destroys a people without first warning them . 208–209
The Devil did not assist in revealing the Qurán . . . 210–212
Muhammad warned against idolatry, and admonished to preach Islám to his relatives . . . . . 213, 214
True believers to be treated meekly, and unbelievers to be treated with forbearance . . . . . 215–220
Devils descend on the hearts of unbelievers . . . 221–223
Unbelieving poets are mad ; believing poets commended . 224–228
The unjust will speedily be punished . . . . 228

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FIFTH MUNZIL. RUBA.

IN THE NAME OF THE MOST MERCIFUL GOD.

R $\frac{1}{5}$. ‖ (1) T. S. M. THESE *are* the signs of the perspicuous book. (2) Peradventure thou afflictest thyself unto death, lest *the Makkans* become not believers. (3) If we pleased, we could send down unto them a *convincing* sign from heaven, unto which their necks would humbly submit. (4) But there cometh unto them no admonition from the Merciful, being newly revealed *as occasions require*, but they turn aside from the same; (5) and they have charged *it* with falsehood: but a message shall come unto them, which they shall not laugh to scorn. (6) Do they not behold the earth, how many *vegetables* we cause to spring up therein, of every noble species? (7) Verily herein is a sign: but the greater part of them do not believe. (8) Verily thy LORD is the mighty, the merciful *God*.

R $\frac{2}{6}$. ‖ (9) *Remember* when thy LORD called Moses, *saying*, Go to the unjust people, (10) the people of Pharaoh; will they not dread *me?* (11) *Moses* answered, O LORD, verily I fear lest they accuse me of falsehood, (12) and lest my breast become straitened, and my tongue be not ready *in*

(1) *T. S. M.* See Prelim. Disc., p. 101.
(2–5) See notes on chap. xxv. 5–10.
(6) *A sign*, viz., that they should worship God alone.

*speaking:* send therefore unto Aaron, to be *my assistant.* (13) Also they have a crime *to object* against me; and I fear they will put me to death. (14) *God* said, *They shall* by no means *put thee to death:* wherefore go ye with our signs; for we *will be* with you, *and will* hear *what passes between you and them.* (15) Go ye therefore unto Pharaoh, and say, Verily we are the apostle of the LORD of all creatures: (16) send away with us the children of Israel. (17) *And when they had delivered their message, Pharaoh* answered, Have we not brought thee up among us *when* a child; and hast thou not dwelt among us for *several* years of thy life? (18) Yet hast thou done thy deed which thou hast done, and thou art an ungrateful person. (19) *Moses* replied, I did it indeed, and I was *one* of those who erred, (20) wherefore I fled from you, because I feared you: but my LORD hath bestowed on me wisdom, and hath appointed me *one* of *his* apostles. (21) And this is the favour which thou hast bestowed on me, that thou hast enslaved the children of Israel. (22) Pharaoh said, And who is the LORD of all creatures? (23) *Moses* answered, The LORD of heaven and earth, and whatever is between them: if ye are men of sagacity. (24) *Pharaoh* said unto those who were about him, Do ye not hear? (25) *Moses* said, Your LORD, and the LORD of your fore-

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(11–69) Compare this whole section with chap. xx. 8–98.

(12) *My tongue, &c.* See note on chap. xx. 28.

(13) *A crime.* Having killed an Egyptian. See chap. xx. 41.

(15) *We are the Apostle.* "The word is in the singular number in the original; for which the commentators give several reasons." —*Sale.*

The text is certainly defective. Rodwell translates, "We are the messengers."

(17) *Several years.* "It is said that Moses dwelt among the Egyptians thirty years, and then went to Midian, where he stayed ten years; after which he returned to Egypt, and spent thirty years in endeavouring to convert them; and that he lived after the drowning of Pharaoh fifty years."—*Sale, Baidhâwi.*

(19) *One of those who erred.* "Having killed the Egyptian undesignedly."—*Sale.* This interpretation, as well as the text, contradicts the former Scriptures. This text is a proof text against those Muslims who hold that the prophets were sinless from their birth.

fathers. (26) *Pharaoh* said *unto those who were present*, Your apostle, who is sent unto you, is certainly distracted. (27) *Moses* said, The LORD of the east and of the west, and of whatever is between them; if ye are men of understanding. (28) *Pharaoh* said unto him, Verily if thou take any god besides me, I will make thee *one* of those who are imprisoned. (29) *Moses* answered, What! although I come unto you with a convincing *miracle?* (30) *Pharaoh* replied, Produce it therefore, if thou speakest truth. (31) And he cast down his rod, and behold, it *became* a visible serpent: (32) and he drew forth his hand *out of his bosom;* and behold, it *appeared* white unto the spectators.

R 3/7 ‖ (33) *Pharaoh* said unto the princes *who were* about him, Verily this *man* is a skilled magician: (34) he seeketh to dispossess you of your land by his sorcery; what therefore do ye direct? (35) They answered, Delay him and his brother *by good words for a time;* and send through the cities *men* to assemble (36) and bring unto thee every skilful magician. (37) So the magicians were

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(26) *Your apostle . . . is distracted.* Sale, on the authority of Baidháwi, says:—"Pharaoh, it seems, thought Moses had given but wild answers to his question; for he wanted to know the person and true nature of the God whose messenger Moses pretended to be; whereas he spoke of his works only. And because this answer gave so little satisfaction to the king, he is therefore supposed by some to have been a Dahrite, or one who believed the eternity of the world."

The true reason for this statement, so contrary to Scripture and tradition, was Muhammad's habit of representing all the prophets as undergoing the same kind of opposition and contumely he was called to endure himself. See Introd., chap. vii., and note on chap. xxiii. 35–43.

(28) *Any god besides me.* "From this and a parallel expression in chap. xxviii. 38, it is inferred that Pharaoh claimed the worship of his subjects as due to his supreme power."—*Sale.*

*Imprisoned.* "These words, says al Baidháwi, were a more terrible menace than if he had said, 'I will imprison thee;' and gave Moses to understand that he must expect to keep company with those wretches whom the tyrant had thrown, as was his custom, into a deep dungeon, where they remained till they died."—*Sale.*

(30–47) See notes on chap. xx. 58–73, and chap. vii. 109–136.

assembled at an appointed time on a solemn day. (38) And it was said unto the people, Are ye assembled together? (39) Perhaps we may follow the magicians, if they do get the victory. (40) And when the magicians were come, they said unto Pharaoh, Shall we certainly receive a reward if we do get the victory? (41) He answered, Yea; and ye shall surely be of those who approach *my person.* (42) Moses said unto them, Cast down what ye are about to cast down. (43) Wherefore they cast down their ropes and their rods, and said, By the might of Pharaoh, verily we *shall be* the conquerors. (44) And Moses cast down his rod, and behold, it swallowed up that which they had *caused* falsely *to appear* changed *into serpents.* (45) Whereupon the magicians prostrated themselves, worshipping, (46) *and* said, We believe in the LORD of all creatures, (47) the LORD of Moses and of Aaron. (48) *Pharaoh* said *unto them,* Have ye believed on him before I have given you permission? Verily he is your chief who hath taught you magic: but hereafter ye shall surely know *my power.* (49) I will cut off your hands and your feet on the opposite sides, and I will crucify you all. (50) They answered, *It will be* no harm *unto us;* for we shall return unto our LORD. (51) We hope that our LORD will forgive us our sins, since we are the first who have believed.

‖ (52) And we spake by revelation unto Moses, *saying,* ℟ 4/8 March forth with my servants by night; for ye will be pursued. (53) And Pharaoh sent *officers* through the cities to assemble *forces,* (54) *saying,* Verily these are a small company; (55) and they are enraged against us: (56) but we are a multitude well provided. (57) So we caused them to quit *their* gardens, and fountains, (58) and treasures, and fair dwellings: (59) thus *did we do;*

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(48) *Who hath taught you magic.* "But has reserved the most efficacious secrets to himself."—*Sale, Baidhâwi.*

(49–58) See notes on chap. vii. 125–137, and xx. 74–83.

and we made the children of Israel to inherit the same. (60) And they pursued them at sunrise. (61) And when the two armies were come in sight of each other, the companions of Moses said, We shall surely be overtaken. (62) *Moses* answered, By no means; for my LORD *is* with me, who will surely direct me. (63) And we commanded Moses by revelation, *saying*, Smite the sea with thy rod. And *when he had smitten it*, it became divided *into twelve parts, between which were as many paths*, and every part was like a vast mountain. (64) And we drew thither the others; (65) and we delivered Moses and all those who were with him; (66) then we drowned the others. (67) Verily herein was a sign; but the greater part of them did not believe. (68) Verily thy LORD is the mighty *and* the merciful.

R 5. ‖ (69) And rehearse unto them the story of Abraham: (70) when he said unto his father and his people, What do ye worship? (71) They answered, We worship idols, and we constantly serve them all the day long. (72) *Abraham* said, Do they hear you when ye invoke *them?* (73) or do they either profit you or hurt you? (74) They answered, But we found our fathers do the same. (75) He said, What think ye? *The gods* which ye worship, (76) and your forefathers *worshipped*, (77) are my enemy: except only the LORD of all creatures, (78) who hath created me and directeth me; (79) and who giveth me to eat and to drink, (80) and when I am sick healeth me; (81) and who will cause me to die, and will afterwards restore me to life; (82) and who, I hope, will

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(59) *We made the children of Israel to inherit.* Sale says:—"Hence some suppose the Israelites, after the destruction of Pharaoh and his host, returned to Egypt, and possessed themselves of the riches of that country."—*Jalāluddīn, Yahya.* "But others are of opinion that the meaning is no more than that God gave them the like possessions and dwellings in another country."—*Zamakhshari.*

But compare notes on chap. vii. 137, where the anachronism is clearly established.

(69) *The story of Abraham.* See notes on chap. xxi. 52–71.

forgive my sins on the day of judgment. (83) O LORD, grant me wisdom; and join me with the righteous: (84) and grant that I may be spoken of with honour among the latest *posterity;* (85) and make me an heir of the garden of delight: (86) and forgive my father, for that he hath been *one* of those who go astray. (87) And cover me not with shame on the day of resurrection; (88) on the day *in which* neither riches nor children shall avail, (89) unless unto him who shall come unto GOD with a sincere heart: (90) *when* Paradise shall be brought near to *the view of* the pious, (91) and hell shall appear plainly to those who shall have erred: (92) and it shall be said unto them, Where *are your deities* which ye served (93) besides GOD? will they deliver you *from punishment,* or will they deliver themselves? (94) And they shall be cast into the same, *both* they, and those who have been seduced *to their worship;* (95) and all the host of Eblis, (96) The *seduced* shall dispute therein *with their false gods.* (97) saying, By GOD, we were in a manifest error, (98) when we equalled you with the LORD of all creatures: (99) and none seduced us but the wicked. (100) We have *now* no intercessors, (101) nor any friend who careth *for us.* (102) If we were allowed to return once more *into the world,* we would certainly become true believers. (103) Verily herein was a sign; but the greater part of them believed not. (104) The LORD is the mighty, the

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(82) *Forgive my sins.* Abraham was a sinner, though *called* to be a prophet. This is a proof text against the Muslim claim that all prophets were sinless after the prophetic call. Comp. ver. 19 above, and see note on chap. ii. 253, and vi. 147.

(85) *Forgive my father, &c.* "By disposing him to repentance, and the receiving of the true faith. Some suppose Abraham pronounced this prayer after his father's death, thinking that possibly he might have been inwardly a true believer, but have concealed his conversion for fear of Nimrod, and before he was forbidden to pray for him."—*Sale.*

See chap. ix. 115, and xiv. 38.

(94) *They both.* That is, the worshippers and the deities worshipped, which clearly contradicts chap. xxv. 18. That dumb idols are not meant is evident from what follows in the text.

merciful. (105) The people of Noah accused *God's* messengers of imposture.

R 6 10. || (106) When their brother Noah said unto them, Will ye not fear *God?* Verily (107) I am a faithful messenger unto you; (108) wherefore fear GOD and obey me. (109) I ask no reward of you for *my preaching unto you; I expect* my reward from no other than the LORD of all creatures: (110) wherefore fear GOD and obey me. (111) They answered, Shall we believe on thee when *only* the most abject *persons* have followed thee? (112) *Noah* said, I have no knowledge of that which they did; (113) it *appertaineth* unto my LORD alone to bring them to account, if ye understand; (114) wherefore I will not drive away the believers: (115) I am no more than a public preacher. (116) They replied, Assuredly, unless thou desist, O Noah, thou shalt be stoned. (117) He said, O LORD, verily my people take me for a liar;

NISF. || (118) Wherefore judge publicly between me and them; and deliverme and the true believers who are with me. (119) Wherefore we delivered him, and those who were with him, in the ark filled *with men and animals;* (120) and afterwards we drowned the rest. (121) Verily herein was a sign; but the greater part of them believed not. (122) Thy LORD is the mighty, the merciful.

R 7 11. · || (123) *The tribe of* Ád charged *God's* messengers with falsehood: (124) when their brother Húd said unto them, Will ye not fear *God?* (125) Verily I am a faithful messenger unto you; (126) wherefore fear GOD and obey me. (127) I demand not of you any reward for *my preaching unto you: I expect* my reward from no other than the LORD of all creatures. (128) Do ye build a landmark on

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(105) *Noah.* See notes on chap. vii. 61–65.

(106–109) *Their brother, &c.* This is another illustration of what is said under ver. 26 above.

(112) *I have no knowledge, i.e.,* "whether they have embraced the faith which I have preached out of the sincerity of their hearts, or in prospect of some worldly advantage."—*Sale.*

(114) See note on chap. xi. 30.

(123–140) *Ad.* See notes on chap. vii. 66–73.

every high place to divert yourselves? (129) And do ye erect *magnificent* works, *hoping* that ye may continue *in their possession* for ever? (130) And when ye exercise your power, do ye exercise it with cruelty and rigour? (131) Fear GOD, *by leaving these things;* and obey me. (132) And fear him who hath bestowed on you that which ye know: (133) he hath bestowed on you cattle, and children, (134) and gardens, and springs of water. (135) Verily I fear for you the punishment of a grievous day. (136) They answered, It is equal unto us whether thou admonish us or dost not admonish *us:* (137) this *which thou preachest* is only a device of the ancients; (138) neither shall we be punished *for what we have done.* (139) And they accused him of imposture: wherefore we destroyed them. Verily herein was a sign: but the greater part of them believed not. (140) Thy LORD is the mighty, the merciful.

|| (141) *The tribe of* Thamúd *also* charged the messengers *of God* with falsehood. (142) When their brother Sálih said unto them, Will ye not fear *God?* (143) Verily I am a faithful messenger unto you: (144) wherefore fear GOD and obey me. (145) I demand no reward of you for *my preaching unto you: I expect* my reward from no other than the LORD of all creatures. (146) Shall ye be left *for ever* secure in *the possession of* the things which *are* here? (147) among gardens, and fountains, (148) and corn, and palm-trees, whose branches sheathe their flowers. R 8 12

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(127–131) These verses are wanting in Savary's translation.

(128) *A landmark, &c.* "Or to mock the passengers, who direct themselves in their journeys by the stars, and have no need of such buildings."—*Sale, Baidháwi.* The landmarks were pillars erected to show the way of travel through the desert. See chap. lxxxix. 6, and compare chap. vii. 75.

(130) *Cruelty and rigour.* "Putting to death, and inflicting other corporal punishments without mercy, and rather for the satisfaction of your passion than the amendment of the sufferer."—*Sale, Baidháwi.*

(141–159) *Thamúd.* See notes on chap. vii. 74–80.

(149) And will ye *continue to* cut habitations *for yourselves* out of the mountains, behaving with insolence? (150) Fear GOD and obey me; (151) and obey not the command of the transgressors, (152) who act corruptly in the earth, and reform not *the same.* (153) They answered, Verily thou art distracted: (154) thou art no *other* than a man like unto us: produce now some sign, if thou speakest truth. (155) *Sálih* said, This she-camel *shall be a sign unto you:* she shall have *her* portion of water, and ye shall have *your* portion of water *alternately,* on a *several* day appointed *for you;* (156) and do her no hurt, lest the punishment of a terrible day be inflicted on you. (157) But they slew her; and were made to repent *of their impiety:* (158) for the punishment *which had been threatened* overtook them. Verily herein was a sign; but the greater part of them did not believe. (159) Thy LORD is the mighty, the merciful.

R 9, 13 ‖ (160) The people of Lot *likewise* accused *God's* messengers of imposture. (161) When their brother Lot said unto them, Will ye not fear *God?* (162) Verily I am a faithful messenger unto you: (163) wherefore fear GOD and obey me. (164) I demand no reward of you for *my preaching: I expect* my reward from no other than the LORD of all creatures. (165) Do ye approach unto the males among mankind, (166) and leave your wives which your LORD hath created for you. Surely ye are people who transgress. (167) They answered, Unless thou desist, O Lot, thou shalt certainly be expelled *our city.* (168) He said, Verily I am *one* of those who abhor your doings:

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(149) *Behaving with insolence.* Sale says the word may be rendered *showing art and ingenuity.*

(153) See note above on ver. 26.

(155) *Her portion . . . and . . . your portion.* "That is, they were to have the use of the water by turns, the camel drinking one day and the Thamúdites drawing the other day; for when this camel drank, she emptied the wells or brooks for that day. See chap. vii. 74."—*Sale.*

(160–174) *Lot.* See notes on chap. vii. 81–85.

(169) O LORD, deliver me and my family from that which they act. (170) Wherefore we delivered him and all his family, (171) except an old woman, *his wife, who perished* among those who remained behind; (172) then we destroyed the rest; (173) and we rained on them a shower *of stones;* and terrible was the shower *which fell on* those who had been warned *in vain.* (174) Verily herein was a sign; but the greater part of them did not believe. (175) Thy LORD is the mighty, the merciful.

|| (176) The inhabitants of the wood *also* accused GOD'S R 10 14
messengers of imposture. (177) When Shuaib said unto them, Will ye not fear *God?* (178) Verily I am a faithful messenger unto you: (179) wherefore fear GOD and obey me. (180) I ask no reward of you for *my preaching: I expect* my reward from no other than the LORD of all creatures. (181) Give just measure, and be not defrauders; (182) and weigh with an equal balance; (183) and diminish not unto men *aught* of their matters; neither commit violence in the earth, acting corruptly. (184) And fear him who hath created you, and *also* the former generations. (185) They answered, Certainly thou art distracted; (186) thou art no more than a man, like unto us: and we do surely esteem thee to be a liar. (187) Cause now a part of the heaven to fall upon us, if thou speakest truth. (188) *Shuaib* said, My LORD best knoweth that which ye do. (189) And they charged him with falsehood: wherefore the punishment of the day of the shadowing cloud overtook them; *and* this was the punish-

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(171) This verse contradicts the Bible statement in Gen. xix. 14.

(176–191) See notes on chap. vii. 86–94.

(176) *The inhabitants of the wood.* "See chap. xv. 38. Shuaib being not called the *brother* of these people, which would have preserved the conformity between this passage and the preceding, it has been thought they were not Midianites, but of another race: however, we find the prophet taxes them with the same crimes as he did those of Midian."—*Sale.*

(189) *The shadowing cloud.* "God first plagued them with such intolerable heat for seven days that all their waters were dried up; and then brought a cloud over them, under whose shade they ran,

ment of a grievous day. (190) Verily herein was a sign; but the greater part of them did not believe. (191) Thy LORD is the mighty, the merciful.

R 11 15 ‖ (192) This *book* is certainly a revelation from the LORD of all creatures, (193) which the faithful spirit hath caused to descend (194) upon thy heart, that thou mightest be a preacher *to thy people*, (195) in the perspicuous Arabic tongue, (196) and it is *borne witness to* in the scriptures of former ages. (197) Was it not a sign unto them that the wise men among the children of Israel knew it? (198) Had we revealed it unto any of the foreigners, (199) and he had read the same unto them, yet they would not have believed therein. (200) Thus have we caused *obstinate infidelity* to enter the hearts of the wicked; (201) they shall not believe therein until they see a painful punishment. (202) It shall come suddenly upon them, and they shall not foresee it, (203) and they shall say, Shall we be respited? (204) Do they therefore desire our punishment to be hastened? (205) What thinkest thou? If we suffer them to enjoy *the advantage of this life* for several years, (206) and afterwards that with which they are

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and were all destroyed by a hot wind and fire which proceeded from it."—*Sale*, *Baidháwi*.

(193) *The faithful spirit, i.e.*, "Gabriel, who is intrusted with the divine secrets and revelations."—*Sale*.

The original word, *Rúh-ul-Amín*, and the word *Shadíd-ul-Quá*, or "one terrible in power," are, in the opinion of the commentators, always to be applied to the Angel Gabriel, who, according to chap. ii. 96, is the medium through which Muhammad received the revelations of the Qurán. The Qurán is, therefore, purely an objective revelation, and Muhammad merely a passing medium of communication. See Sell's *Faith of Islám*, p. 41.

(197) This verse is said by Jaláluddín as Syútí (Itqán, 34) to be Madínic. The allusion here is to Jewish converts to Islám, who no doubt applied the Messianic prophecies of the Old Testament to Muhammad, and thus confirmed Muhammad's claim to be a prophet bringing a new revelation. See notes on chaps. ii. 40, 90, iii. 80, and v. 72.

(204) *Do they therefore desire, &c.* "The infidels were continually defying Muhammad to bring some signal and miraculous destruction on them, as a shower of stones," &c.—*Sale*.

threatened come upon them, (207) what will that which they have enjoyed profit them? (208) We have destroyed no city, but preachers *were first sent* unto it (209) to admonish *the inhabitants thereof;* neither did we treat *them* unjustly. (210) The devils did not descend with the *Qurán, as the infidels give out;* (211) it is not for their purpose, neither are they able *to produce such a book,* (212) for they are far removed from hearing *the discourse of the angels in heaven.* (213) Invoke no other god with *the true* GOD, lest thou become *one* of those who are doomed to punishment. (214) And admonish thy more near relations. (215) And behave thyself with meekness towards the true believers who follow thee, (216) and if they be disobedient unto thee, say, Verily I am clear of that which ye do. (217) And trust in the most mighty, the merciful *God,* (218) who seeth thee when thou risest up, (219) and thy behaviour among those who worship, (220) for he *both*

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(212) *Fear removed from hearing, &c.* See chap. xv. 17.

(214) *Admonish, &c.* "The commentators suppose the same command to have been virtually contained in the seventy-fourth chapter, which is prior to this in point of time (Prelim. Disc., p. 76). It is said that Muhammad, on receiving the passage before us, went up immediately to Mount Safá, and having called the several families to him, one by one, when they were all assembled, asked them whether if he should tell them that mountain would bring forth a smaller mountain they would believe him, to which they answering in the affirmative, 'Verily,' says he, 'I am a warner sent unto you before a severe chastisement.'"—*Sale, Baidháwi.*

Muir says the tradition that this passage was the first call to preach appears entirely erroneous, being contained in a late sura, in which there is evidence of persecutor and numerous disciples. He also says the stories related above by Sale are apocryphal, and owe their origin to this or other similar passages of the Qurán which it was desired to illustrate. See *Life of Mohamet,* vol. ii. pp. 113 and 114, note.

(215) *Behave thyself with meekness, &c.* "Literally, '*lower* thy wings.'"—*Sale.* See the same expression in chap. xv. 88. The passage belongs to the time when Muhammad was shut up with his followers in the *Sheb.* See Muir's *Life of Mohamet,* vol. ii. p. 180.

(219) *Thy behaviour, &c., i.e.,* "who seeth thee when thou risest up to watch and spend the night in religious exercises, and observeth thy anxious care for the Muslims' exact performance of their duty. It is said that the night on which the precept of watching was abrogated Muhammad went privately from one house to another to see

heareth *and* knoweth. (221) Shall I declare unto you upon whom the devils descend? (222) They descend upon every lying *and* wicked person; (223) they learn what is heard, but the greater part of them *are* liars. (224) And those who err follow the *steps of the* poets; (225) dost thou not see that they rove *as bereft of their senses* through every valley, (226) and that they say that which they do not? (227) except those who believe, and do good works, and remember GOD frequently, (228) and who defend themselves after they have been unjustly

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how his companions spent the time, and that he found them so intent in reading the Qurán and repeating their prayers that their houses, by reason of the humming noise they made, seemed to be so many nests of hornets. Some commentators, however, suppose that by the Prophet's *behaviour* in this place is meant the various postures he used in praying at the head of his companions, as standing, bowing, prostration, and sitting."—*Sale, Baidháwi, Jaláluddín.*

(222) *Every lying and wicked person.* "The Prophet, having vindicated himself from the charge of having communication with the devils, by the opposition between his doctrine and their designs, and their inability to compose so consistent a book as the Qurán, proceeds to show that the persons most likely to a correspondence with those evil spirits were liars and slanderers, that is, his enemies and opposers."—*Sale.*

But Muhammad confessed that Satan could suggest errors to him, and declared that all prophets were open to this influence. See chap. xxii. 53 and notes there.

(223) *Learn what is heard, i.e.*, "they are taught by the secret inspiration of the devils, and receive their idle and inconsistent suggestions for truth. It being uncertain whether the *slanderers* or the *devils* be the nominative case to the verb, the words may also be rendered, 'They impart what they hear;' that is, the devils acquaint their correspondents on earth with such incoherent scraps of the angels' discourse as they can hear by stealth."—*Sale, Baidháwi, &c.*

(224, 225) *The poets . . . rove, &c.* "Their compositions being as wild as the actions of a distracted man, for most of the ancient poetry was full of vain imaginations, as fabulous stories and descriptions, love verses, flattery, excessive commendations of their patrons, and as excessive reproaches of their enemies, incitements to vicious actions, vainglorious vauntings, and the like."—*Sale, Baidháwi, &c.*

(228) *Who defend themselves, &c.* "That is, such poets as had embraced Muhammadism, whose works, free from the profaneness of the former, run chiefly on the praises of God and the establishing his unity, and contain exhortations to obedience and other religious and moral virtues, without any satirical invectives, unless against such as have given just provocations, by having first attacked them

treated. And they who act unjustly shall know hereafter with what treatment they shall be treated.

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or some others of the true believers with the same weapons. In this last case Muhammad saw it was necessary for him to borrow assistance from the poets of his party to defend himself and religion from the insults and ridicule of the others, for which purpose he employed the pens of Lábíd Ibn Rábia, Abdullah Ibn Rawáha, Hassán Ibn Thábit, and the two Qábs. It is related that Muhammad once said to Qáb Ibn Málik, 'Ply them with satires, for, by him in whose hand my soul is, they wound more deeply than arrows.'"—*Sale, Baidháwi.*

In Muhammad's mind the poets who wrote satires against him were mad, while those who defended him by their satire were not only in their right mind but eminently pious Muslims. It is worthy of notice that one of the most common charges brought against Muhammad was that he was a poet and a madman. See chap. xxi. 5, and ver. 26 above.

# CHAPTER XXVII.

## ENTITLED SURAT-UN-NAMAL (THE ANT).

*Revealed at Makkah.*

## INTRODUCTION.

THIS chapter owes its title to a peculiar story of an ant, found in vers. 18, 19. Nothing could better illustrate the arbitrary character of the names prefixed to the chapters of the Qurán.

The revelations of this chapter are distinctively Makkan in style and matter. It contains the usual round of self-assertion of prophetic claims, of invective against the unbelieving Quraish, and of threats of divine judgment, illustrated by reference to the fate of infidels in former ages. Perhaps the most noticeable feature of the chapter is the *positiveness* of Muhammad's claim that he is a prophet of God, and that the Qurán is God's word revealed to him by Gabriel. We find him ascribing to God the following words :—"Thou hast certainly received the Qurán from the presence of a wise and knowing God" (ver. 6) ; "Verily this Qurán . . . is certainly a direction and a mercy unto the true believers," &c. (vers. 78–80) ; "And I am commanded to be a Muslim, and to rehearse the Qurán" (vers. 93, 94). Notwithstanding this positive assertion of personal inspiration, we find in this very chapter a foolish story of the Rabbins, embellished and clothed in Muslim habiliments, presented as a portion of this revelation.

The attitude of the Quraish and of their prophet respectively, as seen in this chapter, is that of persistent opposition on the part of the former and of patient defiance on the part of the latter. Whether the plotting mentioned in ver. 72, which had been alluded to in vers. 46–53, refers to that active opposition of the Quraish which culminated in the final withdrawal from Makkah is doubtful. The general tone of the chapter is against such an opinion. That violent opposition is referred to I think to be indisputable, but would refer it to some of the earlier acts of Quraishite hatred ; perhaps the com-

bination against the Háshimites. This would also account for the reference to *two parties* attributed to the people of Sálih, who is here the *facsimile* of Muhammad, while the Thamúdites or people of Sálih correspond to the Quraish. This explanation would also account for the reference to the *family of Sálih* (ver. 50), which corresponds to the family and relatives of Muhammad, shut up in the Sheb or quarter of Abu Tálib.

*Probable Date of the Revelations.*

All authorities agree that the entire chapter is Makkan. The date, judging from what has already been said above, would be about the eighth year of Muhammad's ministry at Makkah.

*Principal Subjects.*


| | VERSES |
|---|---|
| The Qurán is a direction of good tidings to the faithful | 1–3 |
| Unbelievers are losers here and hereafter | 4, 5 |
| The Qurán certainly given by God to Muhammad | 6 |
| The story of Moses at the burning bush | 7–12 |
| Moses rejected by Pharaoh and the Egyptians as an impostor | 13, 14 |
| David and Solomon praise God for their wisdom | 15 |
| Solomon's dominion over genii, men, and birds | 16, 17 |
| The wise ant pleases Solomon | 18, 19 |
| The story of the Queen of Sabá and her conversion to Islám | 20–45 |
| Thamúd rejects Sálih their prophet | 46–48 |
| Nine men plot the destruction of Sálih and his family | 49–51 |
| The Thamúdites and their plotters destroyed, but Sálih and his followers are saved | 52–54 |
| The story of Lot and the destruction of Sodom | 55–59 |
| God, the creator and preserver, more worthy of praise than false gods | 60–68 |
| The unbelievers scoff at the warnings of Muhammad | 69, 70 |
| They shall certainly be destroyed as were those who rejected the prophets of old | 71, 72 |
| Judgment on the wicked delayed through the mercy of God | 73–77 |
| The Qurán decides the points of controversy among the children of Israel | 78–80 |
| Muhammad comforted by the assurance of his integrity | 81 |
| Reprobate infidels blind to the error of their ways | 82, 83 |
| Signs of judgment and doom of unbelievers | 84–90 |
| The righteous secure from the terror of judgment | 91 |
| The wicked shall be punished | 92 |
| Muhammad commanded to worship God, to be a Muslim, and to proclaim the Qurán | 93, 94 |
| God will show his signs to true believers | 95 |

IN THE NAME OF THE MOST MERCIFUL GOD.

R $\frac{1}{16}$. ‖ (1) T. S. These *are* the signs of the Qurán and of the perspicuous book, (2) a direction and good tidings unto the true believers, (3) who regularly perform *their* prayer, and give alms, and firmly believe in the life to come. (4) *As to* those who believe not in the life to come, we have prepared their works for them, and they shall be struck with astonishment *at their disappointment when they shall be raised again;* (5) these *are* they whom an evil punishment *awaiteth in this life,* and in that which is to come they shall be the greatest losers. (6) Thou hast certainly received the Qurán from the presence of a wise, a knowing *God.*

SULS. ‖ (7) *Remember* when Moses said unto his family, Verily I perceive fire; I will bring you tidings thereof, or I will bring you a lighted brand that ye may be warmed. (8) And when he was come near unto it *a voice* cried unto him, *saying,* Blessed be he who is in the fire, and whoever is about it, and praise be unto GOD, the LORD of all crea-

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(4) *We have prepared their works, &c., i.e.,* "by rendering them pleasing and agreeable to their corrupt natures and inclinations."—*Sale.*

(6) *From the presence, &c.* That is, through the medium of the Angel Gabriel. See notes on chap. ii. 96 and xxvi. 193.

(7) *That ye may be warmed.* Compare chap. xx. 10 and chap. xxviii. 29.

(8) *A voice cried . . . saying, &c.* Those Muslims who are ever ready to carp at the Gospels by pointing out the discrepancies in verbal statements to be found therein, may be silenced by asking them to compare statements made in the various chapters containing detailed accounts of the sayings of God and of the former prophets. For instance, compare the words said to have been uttered by God to Moses from the burning bush here with the account given in chapter xx. 11–25, xxviii. 29–33. The same result may be secured by comparing the accounts of the conversations of Moses and Pharaoh as given in these same chapters. If then it may be argued the Gospels are to be regarded as spurious, interpolated, and unworthy of credit because of such discrepancies, occurring as they do in the writings of different persons, recorded at different times and under varied circumstances—where indeed differences of statement should be ex-

tures! (9) O Moses, verily I am GOD, the mighty, the wise; (10) cast down now thy rod. And when he saw it that it moved as though it *had been* a serpent, he retreated and fled, and returned not. *And God said,* O Moses, fear not, for *my* messengers are not disturbed with fear in my sight; (11) except he who shall have done amiss, and shall have afterwards substituted good in lieu of evil, for I am gracious *and* merciful. (12) Moreover, put thy hand into thy bosom, it shall come forth white, without hurt; *this shall be one* among the nine signs unto Pharaoh and his people, for they are a wicked people. (13) And when our visible signs had come unto them they said, This is a manifest sorcery. (14) And they denied them, although their souls certainly knew them *to be from God,* out of iniquity and pride; but behold what was the end of the corrupt doers.

|| (15) We heretofore bestowed knowledge on David R 2 17.
and Solomon: and they said, Praise be unto GOD, who hath made us more excellent than many of his faithful servants! (16) And Solomon was David's heir; and he

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pected—what are we to say of the Qurán, which is said to contain *the very words of God,* who never forgets or makes mistakes, seeing it contains such discrepancies in greater abundance than the much-despised Gospels?

*Who is in the fire, and whoever is about it.* "Some suppose God to be intended by the former words, and by the latter the angels who were present; others think Moses and the angels are here meant, or all persons in general in this holy plain and the country round it." —*Sale, Jaláluddín, Baidháwi.*

(10) *My messengers are not disturbed, &c.* This passage contradicts Scripture, where it is said Moses, Isaiah, Ezekiel, Daniel, and John feared and trembled in the divine presence.

(11) *Except he. &c.* "This exception was designed to qualify the preceding assertion, which seemed too general, for several of the prophets have been subject to sins, though not great ones, before their mission, for which they had reason to apprehend God's anger, though they are here assured that their subsequent merits entitle them to his pardon. It is supposed that Moses's killing the Egyptian undesignedly is hinted at."—*Sale, Jaláluddín.*

See also note on chap. xxvi. 82.

(12) *The nine signs.* See note on chap. xvii. 103.

(15) *David and Solomon.* See notes on chap. xxi. 79.

(16) *David's heir.* "Inheriting not only his kingdom, but also

said, O men, we have been taught the speech of birds, and have had all things bestowed on us; this is manifest excellence. (17) And his armies were gathered together unto Solomon, *consisting* of genii, and men, and birds; and they were led in distinct bands, (18) until they came unto the valley of ants. *And* an ant, *seeing the hosts approaching*, said, O ants, enter ye into your habitations, lest Solomon and his army tread you under foot, and perceive *it* not. (19) And *Solomon* smiled, laughing at her words, and said, O LORD, excite me that I may be thankful for thy favour wherewith thou hast favoured me, and my parents; and that I may do that which is right *and* well-pleasing unto thee: and introduce me, through thy mercy, *into Paradise*, among thy servants the righteous. (20) And he viewed the birds, and said, What is the reason that I see not the lapwing? Is she absent? (21) Verily I will

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the prophetical office, preferably to his other sons, who were no less than nineteen."—*Sale, Jaláludín, Baidháwi.*

*Speech of birds.* "That is, the meaning of their several voices, though not articulate; of Solomon's interpretation whereof the commentators give several instances."—*Sale.*

(17) *Armies . . . of genii, &c.* "For this fancy, as well as the former, Muhammad was obliged to the Talmudists (Midrash, Yalkut Shemuni, p. 11, f. 29), who, according to their manner, have interpreted the Hebrew words of Solomon (Eccl. ii. 8), which the English version renders, *I get men-singers and women-singers*, as if that prince had forced *demons* or *spirits* to serve him at his table, and in other capacities; and particularly in his vast and magnificent buildings, which they could not conceive he could otherwise have performed."—*Sale.*

(18) *Valley of ants.* "The valley seems to be so called from the great number of ants which are found there. Some place it in Syria and others in Tayif."—*Sale, Baidháwi, Jaláluddín.*

The story seems to be connected with Prov. vi. 6.

(20) *The lapwing.* Sale, on the authority of Baidháwi, gives the following:—

"The Arab historians tell us that Solomon, having finished the temple of Jerusalem, went in pilgrimage to Makkah, where, having stayed as long as he pleased, he proceeded towards Yaman; and leaving Makkah in the morning, he arrived by noon at Sanaa, and being extremely delighted with the country, resided there; but wanting water to make the ablution, he looked among the birds for the lapwing, called by the Arabs al Hudhud, whose business it was to find it; for it is pretended she was sagacious or sharp-sighted

chastise her with a severe chastisement, or I will put her to death; unless she bring me a just excuse. (22) And she tarried not long *before she presented herself unto Solomon*, and said, I have viewed *a country* which thou hast not viewed; and I come unto thee from Sabá, with a certain piece of news. (23) I found a woman to reign over them, who is provided with everything *requisite for a prince*, and hath a magnificent throne. (24) I found her and her people to worship the sun, besides GOD: and Satan hath prepared their works for them, and hath turned them aside from the way *of truth* (wherefore they are not *rightly*

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enough to discover water underground, which the devils used to draw, after she had marked the place by digging with her bill: they add, that this bird was then taking a tour in the air, whence seeing one of her companions alighting, she descended also, and having had a description given her by the other of the city of Sabá, whence she was just arrived, they both went together to take a view of the place, and returned soon after Solomon had made the inquiry which occasioned what follows.

"It may be proper to mention here what the Eastern writers fable of the manner of Solomon's travelling. They say that he had a carpet of green silk, on which his throne was placed, being of a prodigious length and breadth, and sufficient for all his forces to stand on, the men placing themselves on his right hand, and the spirits on his left; and that when all were in order, the wind, at his command, took up the carpet, and transported it, with all that were upon it, wherever he pleased; the army of birds at the same time flying over their heads, and forming a kind of canopy to shade them from the sun."

(21) *Severe chastisement.* "By plucking off her feathers, and setting her in the sun to be tormented by the insects; or by shutting her up in a cage."—*Sale, Baidháwi.*

(23) *A woman, &c.* "This queen the Arabs name Balqís: some make her the daughter of Al Hudhád Ibn Sharhabíl, and others of Sharabíl Ibn Máliq; but they all agree she was a descendant of Yárab Ibn Kahtán. She is placed the twenty-second in Dr. Pocock's list of the kings of Yaman."—*Sale, Pocock, Spec.* p. 59.

*A magnificent throne.* "Which the commentators say was made of gold and silver, and crowned with precious stones. But they differ as to the size of it; one making it fourscore cubits long, forty broad, and thirty high; while some say it was fourscore, and others thirty cubits every way."—*Sale.*

(24–26) These verses again illustrate Muhammad's habit of putting his own discourse into the mouths of others. Here it is put in the mouth of a bird! Comp. chap. xxiii. 93, 117, and ii. 255, and verse 76 of this chapter.

directed), (25) lest they should worship GOD, who bringeth to light that which is hidden in heaven and earth, and knoweth whatever they conceal, and whatever they discover. (26) GOD! there is no GOD but he; the LORD of the magnificent throne. (27) *Solomon* said, We shall see whether thou hast spoken the truth, or whether thou art a liar. (28) Go with this my letter, and cast it down unto them; then turn aside from them, and wait *to know* what *answer* they will return. (29) *And when the Queen of Sabá had received the letter,* she said, O nobles, verily an honourable letter hath been delivered unto me; (30) it is from Solomon, and *this* is *the tenor thereof:* In the name of the most merciful GOD, (31) Rise not up against me: but come and surrender yourselves unto me.

R 3 18. ‖ (32) *She* said, O nobles, advise me in my business: I will not resolve on anything until ye be witnesses *and approve* thereof. (33) *The nobles* answered, We are endued with strength, and *are* endued with great prowess in war; but the command *appertaineth* unto thee: see therefore what thou wilt command. (34) She said, Verily kings, when they enter a city *by force,* waste the same, and abase the most powerful of the inhabitants thereof: and so will *these* do *with us.* (35) But I will send gifts

(29) "Jaláluddín says that the queen was surrounded by her army when the lapwing threw the letter into her bosom; but al Baidháwi supposes she was in an apartment of her palace, the doors of which were shut, and that the bird flew in at the window. The former commentator gives a copy of the epistle somewhat more full than that in the text, viz., 'From the servant of God, Solomon, the son of David, unto Balqís, queen of Sabá. In the name of the most merciful God. Peace be on him who followeth the true direction. Rise not up against me, but come and surrender yourselves unto me.' He adds that Solomon perfumed the letter with musk, and sealed it with his signet."—*Sale.*

(31) *Surrender yourselves, &c.* "Or, come unto me, and resign yourselves unto the divine direction, and profess the true religion which I preach."—*Sale.*

The meaning is that she and her people should become Muslims.

(33) *See therefore what thou wilt command, i.e.,* "whether thou wilt obey the summons of Solomon, or give us orders to make head against him."—*Sale.*

unto them; and will wait for what *farther information* those who shall be sent shall bring back. (36) And when *the queen's ambassador* came unto Solomon, *that prince* said, Will ye present me with riches? Verily that which GOD hath given me is better than that which he hath given you: but ye do glory in your gifts. (37) Return unto *the people of Sabá.* We will surely come unto them with forces, which they shall not be able to withstand: and we will drive them out from *their city*, humbled; and they *shall become* contemptible. (38) And *Solomon* said, O nobles, which of you will bring unto me her throne, before they come and surrender themselves unto me? (39) A terrible genius answered, I will bring it unto thee before thou arise from thy place: for I am able to *perform* it, and may be trusted. (40) *And one* with whom was the knowledge of the Scriptures said, I will bring it unto thee

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(36) *When the . . . ambassador came.* "Bearing the presents, which they say were five hundred young slaves of each sex, all habited in the same manner, five hundred bricks of gold, a crown enriched with precious stones, besides a large quantity of musk, amber, and other things of value. Some add, that Balqís, to try whether Solomon was a prophet or no, dressed the boys like girls, and the girls like boys, and sent him, in a casket, a pearl not drilled, and an onyx drilled with a crooked hole; and that Solomon distinguished the boys from the girls by the different manner of their taking water (when taking water to wash hands and face, the girls poured it from one hand upon the other—*Tafsír-i-Raufi*), and ordered one worm to bore the pearl, and another to pass a thread through the onyx. They also tell us, that Solomon, having notice of this embassy by means of the lapwing, even before they set out, ordered a large square to be enclosed with a wall built of gold and silver bricks, wherein he ranged his forces and attendants to receive them."—*Sale, Baidháwi, Jalál-uddín.*

*Thy place, i.e.*, "from thy seat of justice. For Solomon used to sit in judgment every day till noon."—*Sale.*

(39) *A terrible genius.* This was an *Ifrít*, "or one of the wicked or rebellious genii; and his name, says al Baidháwi, was Dhaqwán or Sakhr."—*Sale.*

Lane tells us that the Ifríts differ from the genii in that they are always malicious, whereas the genii may be good as well as evil.—*Modern Egyptians*, i. 285–289.

(40) *And one with whom, &c.* "This person, as is generally supposed, was Asaf the son of Barachia, Solomon's Wasír (or Visír), who knew the great or ineffable name of God, by pronouncing of which he

in the twinkling of an eye. And when *Solomon* saw *the throne* placed before him, he said, This is a favour of my LORD, that he may make trial of me, whether I will be grateful, or whether I will be ungrateful; and he who is grateful is grateful to his own *advantage,* but if any shall be ungrateful, verily my LORD *is* self-sufficient *and* munificent. (41) *And Solomon* said *unto his servants,* Alter her throne, that she may not know it, to the end we may see whether she be *rightly* directed, or whether she be *one* of those who are not *rightly* directed. (42) And when she was come *unto Solomon,* it was said *unto her,* Is thy throne like this? She answered, As though it were the same. And we have had knowledge bestowed on us before this, and have been resigned *unto God.* (43) But that which she worshipped besides GOD had turned her aside *from the truth;* for she was of an unbelieving people. (44) It was said unto her, Enter the palace. And when she saw

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performed this wonderful exploit. Others, however, suppose it was al Khidhr, or else Gabriel, or some other angel; and some imagine it to have been Solomon himself."—*Sale, Baidhâwi.*

*Twinkling of an eye.* "The original is, 'Before thou canst look at any object and take thy eye off it.' It is said that Solomon, at Asaf's desire, looked up to heaven, and before he cast his eye downwards, the throne made its way underground, and appeared before him."—*Sale.*

(42) *And when she was come.* "For, on the return of her ambassador, she determined to go and submit herself to that prince; but before her departure she secured her throne, as she thought, by locking it up in a strong castle, and setting a guard to defend it; after which she set out, attended by a vast army."—*Sale, Baidhâwi.*

*Resigned unto God.* "It is uncertain whether these be the words of Balqís acknowledging her conviction by the wonders she had already seen, or of Solomon and his people acknowledging the favour of God in calling them to the true faith before her."—*Sale.*

Rodwell understands these words to be Solomon's, which is certainly right. See on ver. 45. Nöeldeke thinks some words preceding this have been omitted.

(44) *Enter the palace.* "Or, as some understand the word, *the court* before the palace, which Solomon had commanded to be built against the arrival of Balqís; the floor or pavement being of transparent glass, laid over running water, in which fish were swimming. Fronting the pavement was placed the royal throne, on which Solomon sat to receive the queen."—*Sale, Baidhâwi.*

This story has probably originated from 1 Kings vii. 23.

it, she imagined it to be a great water; and she discovered her legs *by lifting up her robe to pass through it. Whereupon Solomon* said *unto her*, Verily this is a palace evenly floored with glass. (45) *Then* said *the queen*, O LORD, verily I have dealt unjustly with my own soul; and I resign myself, together with Solomon, unto GOD the LORD of all creatures.

R 4/19. || (46) Also we heretofore sent unto *the tribe of* Thamúd their brother Sálih, *who said unto them*, Serve ye GOD. And behold, they *were divided into* two parties, who disputed among themselves. (47) *Sálih* said, O my people, why do ye hasten evil rather than good? Unless ye ask pardon of GOD, that ye may obtain mercy, *ye are lost.* (48) They answered, We presage evil from thee, and from those who *are* with thee. *Sálih* replied, The evil which ye presage is with GOD: but ye *are* a people who are proved

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*She discovered her legs.* "Some Arab writers tell us Solomon had been informed that Balqis's legs and feet were covered with hair, like those of an ass, of the truth of which he had hereby an opportunity of being satisfied by ocular demonstration."—*Sale.*

(45) *I resign myself.* "The queen of Sabá having by these words professed Islám and renounced idolatry, Solomon had thoughts of making her his wife; but could not resolve to do it till the devils had by a depilatory taken off the hair from her legs. Some, however, will have it that she did not marry Solomon, but a prince of the tribe of Hamdán."—*Sale, Jaláluddín, Baidháwi.*

The commentators account for this peculiar phenomenon of the hairy legs by telling us that her mother was a fairy! This story Muhammad must have learnt from his Jewish informants. The Muslim embellishment of the text is his own. How can it be imagined that all this is consistent with a sincere belief in personal inspiration, a belief that he "received the Qurán from the presence of a wise and a knowing God" (ver. 6) through the medium of the Angel Gabriel? (chap. ii. 96).

(46) *Thamúd.* See chaps. vii. 74 and xxxi. 141.

*Two parties.* "Concerning the doctrine preached by Sálih, one party believing on him, and the other treating him as an impostor."—*Sale.*

(47) *Why . . . hasten evil, i.e.*, "Why do ye urge and defy the divine vengeance with which ye are threatened, instead of averting it by repentance?"—*Sale.*

(48) *The evil . . . is with God.* Compare chap. vii. 132, "where Egyptians in the same manner accuse Moses as the cause of their calamities."—*Sale.*

*by a vicissitude of prosperity and adversity.* (49) And there were nine men in the city who acted corruptly in the earth, and behaved not with integrity. (50) And they said *unto one another,* Swear ye reciprocally by GOD, that we will fall upon *Sálih* and his family by night: and afterwards we will say unto him who hath right to avenge his blood, We were not *so much as* present at the destruction of his family; and we certainly speak the truth. (51) And they devised a plot *against him:* but we devised a plot *against them;* and they perceived it not. (52) And see what was the issue of their plot, we utterly destroyed them and their whole people; (53) and these their habitations *remain* empty, because of the injustice which they committed. Verily herein *is* a sign unto people who understand. (54) And we delivered those who believed and feared *God.* (55) And *remember* Lot; when he said unto his people, Do ye commit a wickedness, though ye see *the heinousness thereof?* (56) Do ye approach lustfully unto men, leaving the women? Ye are surely an ignorant people. (57) But the answer of his people was no other than that they said, Cast the family of Lot out of your city: for they are men who preserve themselves pure *from the crimes of which ye are guilty.* (58) Wherefore we delivered him and his family, except his wife, whom we decreed *to be one* of those who remained behind *to be destroyed.* (59) And we rained on them a shower *of stones:* and dreadful was the shower which fell

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(52) *The issue of their plot.* "It is related that Sálih and those who believed on him, usually meeting to pray in a certain narrow place between the mountains, the infidels said, 'He thinks to make an end of us after three days, but we will be beforehand with him;' and that a party of them went directly to the straits above mentioned, thinking to execute their design, but were terribly disappointed; for, instead of catching the prophet, they were caught themselves, their retreat being cut off by a large piece of rock which fell down at the mouth of the straits, so that they perished there in a miserable manner."—*Sale.* The destruction referred to here is no doubt that mentioned chap. vii. 79.

(55) *Lot.* See chaps. vii. 81–85, xi. 76–82, and xxvi. 160–175.

on those who had been warned *in vain!* (60) Say, Praise *be* unto GOD; and peace *be* upon his servants whom he hath chosen! Is GOD more worthy, or the *false gods* which they associate *with him?*

|| (61) *Is not* he *to be preferred* who hath created the heavens and the earth, and sendeth down rain for you from heaven, whereby we cause delicious groves to spring up? It is not in your power to cause the trees thereof to shoot forth. Is there *any other* god *partner* with *the true* GOD? Verily these are a people who deviate *from the truth.* (62) *Is not he more worthy to be adored* who hath established the earth, and hath caused rivers *to flow* through the midst thereof, and placed thereon immovable *mountains*, and set a bar between the two seas? Is there *any other* god *equal* with *the true* GOD? Yet the greater part of them know *it* not. (63) *Is not he more worthy* who heareth the afflicted when he calleth upon him, and taketh off the evil *which distressed him;* and *who* hath made you the successors *of your forefathers* in the earth? Is there *any other* god *who can be equalled* with *the true* GOD? How few consider *these things!* (64) *Is not he more worthy* who directeth you in the dark *paths* of the land and of the sea; and who sendeth the winds driving abroad the clouds, as the forerunners of his mercy? Is there *any other* god *who can be equalled* with *the true God?* Far be GOD from *having* those *partners in his power* which ye associate *with him.* (65) *Is not he more worthy* who produceth a creature, and after *it hath been dead* restoreth it *to life;* and who giveth you food from heaven and earth? Is there *any other* god with *the true* GOD *who doth this?* Say, Produce your proof *thereof*, if ye speak truth. (66) Say, None either in heaven or earth knoweth that which is hidden, besides GOD: (67) neither do they

TWENTIETH SIPARA. R 5 T.

(59) *Warned in vain.* See chaps. vii. 82 and xi. 80.

(62) *A bar between the two seas.* See chap. xxv. 55. "The word *barzakh* is not used here, but another of equivalent import."—*Sale.*

(64) *Forerunners of his mercy.* See chaps. vii. 58 and xxv. 50.

(66, 67) By both these texts Christ is proved to be God.

understand when they shall be raised. (68) However, their knowledge attaineth *some notion* of the life to come: yet they are in an uncertainty concerning the same; yea, they are blind as to *the real circumstances* thereof.

R 6/2. || (69) And the unbelievers say, When we and our fathers shall have been *reduced to* dust, shall we be taken forth *from the grave?* (70) Verily we have been threatened with this, *both we* and our fathers, heretofore. This *is* no other than fables of the ancients. (71) Say *unto them,* Pass through the earth, and see what hath been the end of the wicked. (72) And be not thou grieved for them; neither be thou in any concern on account of *the plots* which they are contriving *against thee.* (73) And they say, When *will* this threat *be accomplished,* if ye speak true? (74) Answer, Peradventure some part of that *punishment* which ye desire to be hastened may follow close behind you; (75) verily thy LORD is endued with indulgence towards mankind; but the greater part of them are not thankful. (76) Verily thy LORD knoweth what their breasts conceal, and what they discover; (77) and there is nothing hidden in heaven or on earth, but it *is written* in a clear book. (78) Verily this Qurán declareth unto the children of Israel most of those *points* concerning which they disagree: (79) and it *is* certainly a direction and a mercy unto the true believers. (80) Thy LORD will decide the controversy between them by his definitive sentence: and he *is* the mighty, the wise. (81) Therefore put thy trust in GOD; for thou art in the manifest truth. (82) Verily thou shalt not make the dead to hear, neither shalt thou make the deaf to hear *thy* call *to the true faith,*

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(68) *Their knowledge, &c.* "Or the words may be translated thus: 'Yea, their knowledge faileth as to the life to come; yea, &c.'"—*Sale.*

(70) See chap. vii. 24, note.

(78) *This Qurán declareth, &c.* "Such as the comparing of God to sensible things, or to created beings; the removing all imperfections from the description of the Divine Being; the state of paradise and hell; the stories of Ezra and Jesus Christ, &c."—*Sale, Baidháwi.*

when they retire and turn their backs; (83) neither shalt thou direct the blind *to extricate themselves* out of their error. Thou shalt make none to hear *thee* except him who shall believe in our signs: and they are *wholly* resigned *unto us.* (84) When the sentence shall *be ready to* fall upon them, we will cause a beast to come forth unto them from out of the earth, which shall speak unto them: verily men do not firmly believe in our signs.

|| (85) On the day *of resurrection* we will assemble, out R 7/3. of every nation, a company of those who shall have charged our signs with falsehood; and they shall be prevented from mixing together, (86) until they shall arrive *at the place of judgment. And God* shall say *unto them,* Have ye charged my signs with falsehood, although ye comprehended them not with *your* knowledge? Or what is it that ye were doing? (87) And the sentence *of damnation* shall fall on them, for that they have acted unjustly: and they shall not speak *in their own excuse.* (88) Do they not see that we have ordained the night, that they may rest therein, and the day giving open light? Verily herein *are* signs unto people who believe. (89) On *that* day the trumpet shall be sounded; and whoever are in heaven and on earth shall be struck with terror, except those whom GOD shall please *to exempt therefrom:*

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(84) *A beast, &c.* "The Muhammadans call this a beast, whose appearance will be one sign of the approach of the day of judgment, al Jásúsa, or the Spy. I have given the description of her elsewhere (Prelim. Disc., p. 131), to which should be added that she is to have two wings."—*Sale.* Comp. Rev. xiii.

*Which shall speak unto them.* "Or, according to a different reading (viz., *tuklimuhum*, instead of *tukallimuhum*), 'who shall wound them.'"—*Sale.*

(85) *Charged our signs with falsehood.* See chap. iii. 185, and note there.

(89) *Except those . . . exempt.* "See the Prelim. Disc., p. 135, &c. Some say the persons exempted from this general consternation will be the angels Gabriel, Michael, Israfíl, and Israíl; others suppose them to be the virgins of Paradise, and the angels who guard that place and carry God's throne; and others will have them to be the martyrs."—*Sale, Ibn Abbás, Baidháwi.*

and all shall come before him in humble guise. (90) And thou shalt see the mountains, and shalt think them firmly fixed; but they shall pass away, even as the clouds pass away. *This will be* the work of GOD, who hath rightly disposed all things: and he is well acquainted with that which ye do. (91) Whoever shall have wrought righteousness shall receive *a reward* beyond the desert thereof; and they shall be secure from the terror of that day: (92) but whoever shall have wrought evil shall be thrown on their faces into *hell*-fire. Shall ye receive the reward *of any other* than of that which ye shall have wrought? (93) Verily I am commanded to worship the LORD of this territory *of Makkah*, who hath sanctified the same: unto him *belong* all things. And I am commanded to be a Muslim, (94) and to rehearse the Qurán: he who shall be directed *thereby* will be directed to his own *advantage;* and *to* him who shall go astray, say, Verily I am a warner *only*. (95) And say, Praise *be* unto GOD! he will show you his signs, and ye shall know them: and thy LORD is not regardless of that which they do.

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(92) *From the terror*, &c. "That is, from the fear of damnation and the other terrors which will disturb the wicked; not from the general terror or consternation before mentioned."—*Sale.*

(93, 94) *I am commanded to be a Muslim.* See note on chap. vi. 14. The word *say* must be understood here. Nöeldeke thinks it has been inadvertently dropped.

*To rehearse the Qurán.* Comp. with ver. 6. Muhammad distinctly claims to be a prophet of God, but as yet only *a warner.* See note on chaps. ii. 119, xi. 13, and xiii. 8. &c.

(95) *He will show you signs*, viz., "the successes of the true believers against the infidels, and particularly the victory of Badr." —*Sale.*

The *signs* are either the verses of the Qurán, or the signs of the judgment-day, referred to in ver. 84 *seq.*

# CHAPTER XXVIII.

ENTITLED SURAT AL QASAS (THE STORY).

*Revealed at Makkah.*

## INTRODUCTION.

THE object of this chapter, as we are informed in ver. 2, was to instruct the faithful by a rehearsal of the history of Moses and Pharaoh. This history, which occupies a considerable portion of the chapter, is related with considerable detail up to the point of Moses's visit to Pharaoh. The account of Moses's rejection and of Pharaoh's destruction occupies but a very few verses, in which the story of Haman and his destruction seems to be mixed up with that of Pharaoh. From this it may fairly be inferred that Muhammad had as yet received but little information concerning the latter part of the history of Moses and Pharaoh. This is confirmed by the story of Korah and his rebellion, as related in vers. 76–82, where both the place and the cause of rebellion are misrepresented in a way that leaves the impression that the writer is retailing the substance of a story learned from some ignorant Jewish informer.

So far as the story of Moses and the Egyptians is concerned, it is fair to say that it furnished Muhammad with a model prophet he ever afterwards strove to imitate. Indeed, such imitation is plainly visible in this chapter. The Quraish are represented as rejecting both Moses and Muhammad—both the Pentateuch and the Qurán—on the ground that they, *i.e.*, Moses and Muhammad, assisted one another. Muhammad accepts the companionship of Moses, and challenges the Quraish to produce a book as good as either that of Moses or his own Qurán, thereby very clearly attesting the credibility of the Pentateuch *then extant* among the Jews, which may account for the fact that certain Jews became his followers about this time (vers. 52, 53).

The latter portion of the chapter is occupied with the usual Makkan discourse of the preacher. Idolaters are warned and

threatened with destruction, while the joys of Paradise are held up for the encouragement of the humble and penitent believer.

### *Probable Date of the Revelations.*

It is generally agreed that this chapter belongs to Makkah. One writer, Umar Bín Muhammad, thinks it was written on the journey from Makkah to Madína. This opinion is based upon a mistaken interpretation of ver. 85.

The opinion of those who regard vers. 52 and 53 as Madínic is unworthy of serious consideration, because Muhammad's experience at Madína would have prevented his declaring that the Jews and Christians believed the Qurán to be the Word of God.

Vers. 76–82 are not a misplaced interpolation, as some have thought, but simply illustrate the fate of those who are mentioned in vers. 74, 75, as is evident by reference to ver. 83 *seq.*

The chapter being Makkan, the next point is to fix its place there. Believing, as we may, that the story of Moses and Pharaoh here reflects the condition of the Muslims at the time it was enunciated, we may gather that there were two parties (ver. 3); that efforts were made to crush the weaker party (vers. 3, 4); that Muhammad was regarded as a sorcerer and deceiver (ver. 36); that Muhammad and his Qurán were treated with great contempt, because of the opposition made to the national idolatry (vers. 38, 39); that Muhammad was charged with forging the Qurán, but received encouragement from certain Jewish, and perhaps Christian, converts (vers. 48–53), and that the opposition to the Muslims was led by some powerful person at Makkah, probably Abu Lahab, as appears from the story of Qárún (vers. 76–82). To this may be added the allusion (in vers. 85–88) to the lapse of Muhammad, and to the Quraishite hatred of Muslims in ver. 69. These circumstances of the Muslims fit in very well with the history of Islám about the beginning of the fifth year of Muhammad's ministry, *i.e.*, B.H. 9.

### *Principal Subjects.*


| | VERSES |
|---|---|
| Muhammad receives the story of Moses for the benefit of believers | 1, 2 |
| Pharaoh oppresses the Israelites | 3 |
| God determines to befriend the weak and to destroy oppressors | 4, 5 |
| Moses's mother directed to commit her child to the river | 6 |
| Pharaoh's family take up the infant Moses | 7, 8 |
| The anxiety of Moses's mother—his sister watches him | 9, 10 |
| Moses refuses the Egyptian nurse, and his mother is employed | 11, 12 |

VERSES
God bestows on him wisdom and strength . . . . 13
He slays an Egyptian and flies to Madian . . . . 14–20
By divine direction he reaches the wells of Madian . . 21, 22
He waters the flocks of the daughters of Shuaib (Jethro) . 23, 24
Meeting Shuaib, he relates his history . . . . . 25
Shuaib gives him one of his daughters in marriage . . 26–28
Fulfilling the marriage contract, Moses journeys towards Egypt . . . . . 29
He sees the burning bush, and receives prophetic commission and power to perform miracles . . . . . 29–32
Moses, fearing Pharaoh, asks the help of Aaron . . . 33–35
Egyptians regard Moses and Aaron as sorcerers . . . 36
Moses threatens them with God's judgment . . . . 37
Pharaoh, claiming to be a god, asks Hámán to build a tower up to heaven . . . . . 38
Pharaoh and his princes blaspheme God . . . . 38, 39
God drowns Pharaoh and his princes in the sea . . . 40
They shall be rejected of God in the resurrection . . . 41, 42
Moses receives the Pentateuch for a direction to his people . 43
Muhammad inspired to preach to the Arabs . . . . 44–46
His preaching renders unbelievers inexcusable . . . 47
The Quraish reject both Pentateuch and Qurán . . . 48
They are challenged to produce a better book than these . 49
The Makkans warned by the faith of certain Jews . . 50–53
Reward of converted Jews and Christians . . . . 54
Character of true converts to Islám . . . . . 55
Men are only directed to true faith by God . . . . 56
The Quraish fear to follow Muhammad lest they be expelled from Makkah . . . . . 57
Cities destroyed for unbelief in, and persecution of, God's true prophets . . . . . 58, 59
Present prosperity no sign of God's favour . . . . 60, 61
False gods will desert their votaries in judgment-day . . 62, 64
The idolaters shall be speechless then, but penitents shall be saved . . . . . 65–67
God, the only true God, produces the recurrence of day and night . . . . . 70–73
God shall produce a witness against every nation at the judgment . . . . . 74, 75
The story of Qárún . . . . . 76–82
Pardon granted to the humble and obedient . . . . 83–85
Muhammad received the Qurán unexpectedly . . . 86
Muhammad exhorted to steadfastness in the faith of Islám . 86–88

IN THE NAME OF THE MOST MERCIFUL GOD.

R ¼. ‖ (1) T. S. M. THESE *are* the signs of the perspicuous book. (2) We will dictate unto thee, *O Muhammad, some parts* of the history of Moses and Pharaoh, with truth; for *the sake of* people who believe. (3) Now Pharaoh lifted himself up in the land *of Egypt;* and he caused his subjects to be divided into parties; he weakened one party of them by slaying their male children and preserving their females alive; for he was an oppressor. (4) And we were minded to be gracious unto those who were weakened in the land, and to make them models of religion; and to make them the heirs *of the wealth of Pharaoh and his people,* (5) and to establish a place for them in the earth; and to show Pharaoh and Hámán and their forces that *destruction of their kingdom and nation* by them which they sought to avoid. (6) And we directed the

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(1) *T. S. M.* See Prelim. Disc., p. 100.

(2) This verse would seem to indicate that this chapter contains the earliest account of Moses and Pharaoh given by Muhammad in his Qurán. With this view agrees the custom of Muhammad to give first a detailed account and afterwards a more cursory statement of the Scripture history he picked up from his Jewish informants.

(3) *In parties, i.e.,* "either into companies, that they might the better attend his order and perform the services he exacted of them; or into opposite factions, to prevent their attempting anything against them, to deliver themselves from his tyranny."—*Sale, Baidhávi.*

The two parties were the Israelites and the native Egyptians, as appears from what follows.

(4) *Heirs.* See notes on chaps. vii. 137 and xxvi. 59.

(5) *Hámán.* "This name is given to Pharaoh's chief minister; from whence it is generally inferred that Muhammad has here made Haman, the favourite of Ahasuerus, king of Persia, and who indisputably lived many ages after Moses, to be that prophet's contemporary. But how probable soever this mistake may seem to us, it will be very hard, if not impossible, to convince a Muhammadan of it; for, as has been observed in a parallel case (see chap. iii. 35), two very different persons may bear the same name."—*Sale.*

*Which they sought to avoid.* "For Pharaoh had either dreamed, or been told by some diviners, that one of the Hebrew nation should be the ruin of his kingdom; which prophecy is supposed to have

mother of Moses by revelation, *saying*, Give him suck; and if thou fearest for him, cast him into the river; and fear not, neither be afflicted; for we will restore him unto thee, and will appoint him *one* of *our* apostles. (7) And *when she had put the child in the ark, and had cast it into the river*, the family of Pharaoh took him up; *providence designing* that he should become an enemy and a sorrow unto them. Verily Pharaoh and Hámán and their forces were sinners. (8) And the wife of Pharaoh said, *This child is* a delight of the eye to me and to thee: kill him not; peradventure it may happen that he may be serviceable unto us; or we may adopt him for *our* son. And they perceived not *the consequence of what they were doing.* (9) And the heart of the mother of Moses became oppressed *with fear;* and she had almost discovered him, had we not armed her heart with constancy, that she might be *one* of those who believe *the promises of God.* (10) And she said unto his sister, Follow him. And she watched him at a distance; and they perceived it *not.* (11) And we suffered him not *to take* the breasts *of the nurses who were provided* before *his sister came up;* and

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been the occasion of his cruelty to them. This circumstance is owing to the invention of the Jews (*vide* Shalshel, *Hakkab*, p. 11, et R. Eliez., *Pirke*, c. 48)."—*Sale.*

See note on chap. vii. 128.

(6) *One of our apostles.* "It is related that the midwife appointed to attend the Hebrew woman, terrified by a light which appeared between the eyes of Moses at his birth, and touched with an extraordinary affection for the child, did not discover him to the officers, so that his mother kept him in her house, and nursed him three months; after which it was impossible for her to conceal him any longer, the king then giving orders to make the searches more strictly."—*Sale, Baidhávi.*

See also note on chap. xx. 39.

(8) *Kill him not.* "This sudden affection or admiration was raised in them either by his uncommon beauty, or by the light which shone on his forehead, or because, when they opened the ark, they found him sucking his thumb, which supplied him with milk."—*Sale, Jaláluddín.*

(9) *The mother of Moses.* Comp. chap. xx. 40, 41, and Exod. chap. ii.

(11) *We suffered him not . . . the breasts, &c.* See note on chap.

she said, Shall I direct you unto some of his nation, who will nurse him for you, and will be careful of him? *And, at their desire, she brought his mother to them.* (12) So we restored him to his mother, that her mind might be set at ease, and that she might not be afflicted; and that she might know that the promise of GOD *was* true: but the greater part of *mankind* know not *the truth.*

RUBA. R $\frac{2}{5}$.

‖ (13) And when *Moses* had attained his age of full strength, and was become a perfect man, we bestowed on him wisdom and knowledge: and thus do we reward the upright. (14) And he went into the city at a time when the inhabitants thereof observed not *what passed in the street:* and he found therein two men fighting; the one *being* of his own party, and the other of his enemies. And he who *was* of his party begged his assistance against him who *was* of the contrary party; and Moses struck him with his fist, and slew him: *but being sorry for what had happened,* he said, This is of the work of the devil; for he is a seducing *and* an open enemy. (15) *And* he said, O LORD, verily I have injured my own soul: wherefore forgive me. So *God* forgave him; for he *is* ready to forgive, *and* merciful. (16) He said, O LORD, by the *favours* with which thou hast favoured me, I will not be an assistant to the wicked *for the future.* (17) And the next morning he was afraid in the city, and looked about him, *as one apprehensive of danger:* and behold he whom he had assisted the day before cried out unto him *for help a second time. But* Moses said unto him, Thou art plainly

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xx. 41. Muhammad is indebted for this to the Jews. See Arnold's *Islám and Christianity*, p. 138.

(14) *A time when, &c.*, viz., "at noon, at which time it is usual, in those countries, for people to retire to sleep; or, as others rather suppose, a little within night."—*Sale.*

*Two men, &c., i.e.*, "the one being an Israelite, of his own religion and nation, and the other an idolatrous Egyptian."—*Sale.*

*The work of the devil.* "Muhammad allows that Moses killed the Egyptian wrongfully; but, to excuse it, supposes that he struck him without designing to kill him."—*Sale.*

(15, 16) See notes on chaps. xx. 41 and xxvii. 19.

a quarrelsome fellow. (18) And when he sought to lay hold on him who was an enemy unto them both, he said, O Moses, dost thou intend to kill me, as thou killedst a man yesterday? Thou seekest only to be an oppressor in the earth, and seekest not to be a reconciler *of quarrels.* (19) And a *certain* man came from the farther part of the city, running hastily, *and* said, O Moses, verily the magistrates are deliberating concerning thee, to put thee to death: depart therefore; I certainly advise thee well. (20) Wherefore he departed out of the *city* in great fear, looking this way and that, *lest he should be pursued. And* he said, O LORD, deliver me from the unjust people.

‖ (21) And when he was journeying towards Madian, he R $\frac{3}{6}$
said, Peradventure my LORD will direct me in the right way. (22) And when he arrived at the water of Madian, he found about the *well* a company of men who were watering *their flocks.* (23) And he found, besides them, two women, who kept off *their sheep at a distance. And* he said *unto them,* What is the matter with you? They answered, We shall not water *our flock* until the shepherds shall have driven away *theirs;* for our father is an

(18) *Dost thou intend to kill me, &c.* "Some suppose these words to have been spoken by the Israelite, who, because Moses had reprimanded him, imagined he was going to strike him; and others, by the Egyptian, who either knew or suspected that Moses had killed his countryman the day before."—*Sale.*

(19) *A certain man, &c.* "This person, says the tradition, was an Egyptian, and Pharaoh's uncle's son, but a true believer, who finding that the king had been informed of what Moses had done, and designed to put him to death, gave him immediate notice to provide for his safety by flight."—*Sale.*

(21) *The Lord will direct, &c.* "For Moses knew not the way, and coming to a place where three roads met, committed himself to the guidance of God, and took the middle road, which was the right; Providence likewise so ordering it that his pursuers took the other two roads, and missed him. Some say he was led by an angel in the appearance of a traveller."—*Sale, Baidhâwi, Jalâluddîn.*.

(23) *Two women.* Comp. Exod. ii. 16, 17, where the daughters are said to be seven. It is probable that Muhammad here confounds this story with that of Jacob and the two daughters of Laban (Gen. xxix. 16-30). This view seems to be confirmed by the conditions of marriage mentioned in ver. 27.

old man, stricken in years. (24) So *Moses* watered *their sheep* for them, and afterwards retired in the shade, saying, O LORD, verily I stand in need of the good which thou shalt send down unto me. (25) And one of the *damsels* came unto him, walking bashfully, and said, My father calleth thee, that he may recompense thee for the *trouble which thou hast taken in* watering *our sheep* for us. And when he was come unto *Shuaib*, and had told him the story *of his adventures*, he said *unto him*, Fear not: thou hast escaped from unjust people. (26) And one of the *damsels* said, My father, hire him for *certain* wages: the best *servant* thou canst hire *is* an able *and* trusty person. (27) *And Shuaib* said *unto Moses*, Verily I will give thee one of these my two daughters in marriage, on condition

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(24) *Moses watered their sheep for them.* "By rolling away a stone of a prodigious weight, which had been laid over the mouth of the well by the shepherds, and required no less than seven men (though some name a much larger number) to remove it."—*Sale, Jalāluddin, Yahya.*

*The good, i.e.*, a wife.

(25) *One of the damsels.* "This was Sifúra (or Zipporah) the elder, or, as others suppose, the younger daughter of Shuaib, whom Moses afterwards married."—*Sale.*

*And when he was come, &c.* "When Moses arrived at the residence of Shuaib, says Jaláluddín, he found the dinner ready. 'Be seated and eat with us,' said the old man. 'I will not accept thy offer,' replied Moses, 'as a reward for the service which I have rendered to thy daughters. To do good without receiving a recompense for it, is an inviolable law in my family.' 'And it is my custom,' answered Shuaib, 'and was that of my ancestors, to give a kind reception to thy guests, and to supply them with food.' Hospitality is still held in respect by the Turks. If a stranger introduces himself at meal-times, he is made to sit down, and is treated like the rest. No one asks whence he comes, whither he is going, or what he is; questions which are so painful to the unfortunate. He is a man who is come at the hour of repast; he is received as if he were one of the family, and is treated with the same kindness."—*Savary.*

(26) *Trusty person.* "The girl, being asked by her father how she knew Moses deserved this character, told him that he had removed the vast stone above mentioned without any assistance; and that he looked not in her face, but held down his head till he had heard her message, and desired her to walk behind him, because the wind ruffled her garments a little, and discovered some part of her legs."—*Sale, Baidhāwi, Jalāluddin.*

(27) See above on ver. 23.

that thou serve me for hire eight years; and if thou fulfil ten *years,* it *is* in thine own breast; for I seek not to impose a hardship on thee: *and* thou shalt find me, if GOD please, a man of probity. (28) *Moses* answered, *Let* this *be the covenant* between me and thee: whichsoever of the two terms I shall fulfil, let it be no crime in me *if I then quit thy service;* and GOD is witness of that which we say.

‖ (29) And when Moses had fulfilled the term, and was R 4/7 journeying with his family *towards Egypt,* he saw fire on the side of Mount *Sinai. And* he said unto his family, Tarry ye *here;* for I see fire: peradventure I may bring you thence some tidings *of the way,* or *at least* a brand out of the fire, that ye may be warmed. (30) And when he was come thereto, *a voice* cried unto him from the right side of the valley, in the sacred bottom, from the tree, *saying,* O Moses, verily I am GOD, the LORD of all creatures: (31) cast down now thy rod. And when he saw it that it moved, as though it *had been* a serpent, he retreated and fled, and returned not. *And God said unto him,* O Moses, draw near, and fear not; for thou art safe. (32) Put thy hand into thy bosom, *and* it shall come forth white, without any hurt: and draw back thy hand unto thee *which thou stretchest forth* for fear. These shall be two evident signs from thy LORD, unto Pharaoh and his

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(29) *When Moses had fulfilled the term, &c.*, viz., "the longest term of ten years. The Muhammadans say, after the Jews, that Moses received from Shuaib the rod of the prophets (which was a branch of a myrtle of Paradise, and had descended to him from Adam) to keep off the wild beasts from his sheep, and that this was the rod with which he performed all those wonders in Egypt."—*Sale.*

*He was journeying towards Egypt.* This contradicts Exod. iii., which makes this journey consequent upon the command received at the burning bush.

*He saw fire.* See note on chap. xx. 9.

(32) *Draw back thy hand, &c.* "Literally, *thy wing;* the expression alludes to the action of birds, which stretch forth their wings to fly away when they are frightened, and fold them together again when they think themselves secure."—*Sale.*

princes; for they are a wicked people. (33) *Moses* said, O LORD, verily I have slain one of them; and I fear they will put me to death: (34) but my brother Aaron is of a more eloquent tongue than I *am;* wherefore send him with me for an assistant, that he may gain me credit; for I fear lest they accuse me of imposture. (35) *God* said, We will strengthen thine arm by thy brother, and we will give each of you *extraordinary* power, so that they shall not come up to you, in our signs. Ye two, and whoever shall follow you, *shall be* the conquerors. (36) And when Moses came unto them with our evident signs, they said, This *is* no other than a deceitful piece of sorcery: neither have we heard of *anything like* this among our forefathers. (37) And Moses said, My LORD best knoweth who cometh with a direction from him, and who shall have success in this life *as well as the next:* but the unjust shall not prosper. (38) And Pharaoh said, O princes, I did not know that ye had any *other* god besides me. Wherefore do thou, O Hámán, burn me clay *into bricks;* and build me a high tower, that I may ascend unto the GOD of Moses: for I verily believe him to be a liar. (39) And both he and his forces behaved themselves insolently and unjustly in the earth; and imagined that they should not be brought before us *to be judged.* (40) Wherefore we took him and his forces, and cast them into the sea. Behold, therefore, what was the end of the unjust. (41) And we

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(33–37) See on chaps. xx. 26–34 and xxvi. 11–22.

(38) *Any other god, &c.* See chap. xxvi. 28.

*O Hámán . . . build me a high tower.* "It is said that Hámán, having prepared bricks and other materials, employed no less than 50,000 men, besides labourers, in the building; which they carried to so immense a height that the workmen could no longer stand on it: that Pharaoh, ascending this tower, threw a javelin towards heaven, which fell back again stained with blood, whereupon he impiously boasted that he had killed the God of Moses; but at sunset God sent the Angel Gabriel, who, with one stroke of his wing, demolished the tower, a part whereof falling on the king's army, destroyed a million of men."—*Sale, Zamakhshari.* See above on ver. 5.

made them *deceitful* guides, inviting *their followers* to *hell-fire*; and on the day of resurrection they shall not be screened *from punishment.* (42) We pursued them with a curse in this *life;* and on the day of resurrection they *shall be* shamefully rejected.

|| (43) And we gave the book *of the law* unto Moses, R $\frac{5}{8}$.
after we had destroyed the former generations, to enlighten *the minds* of men, and for a direction and a mercy; that peradventure they might consider. (44) Thou, *O Prophet,* wast not on the west side *of Mount Sinai* when we delivered Moses *his* commission: neither wast thou *one* of those who were present *at his receiving it:* (45) but we raised up *several* generations *after Moses;* and life was prolonged unto them. Neither didst thou dwell among the inhabitants of Madian, rehearsing unto them our signs; but we have sent *thee fully instructed in every particular.* (46) Nor wast thou *present* on the side of the mount when we called unto *Moses;* but *thou art sent as* a mercy from thy LORD; that thou mightest preach unto a people to whom no preacher hath come before thee, that peradventure they may be warned.

|| (47) And lest, if a calamity had befallen them, for NISF.
that which their hands had previously committed, they should have said, O LORD, since thou hast not sent an apostle unto us, that we might follow thy signs and become true believers, *are we not excusable?* (48) Yet when the truth is come unto them from before us, they say, Unless he receive the same *power to work miracles* as Moses re-

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(44–46) *Thou . . . wast not, &c., i.e.,* these facts have been made known to thee by inspiration. Yet, as Arnold (*Islâm and Christianity,* chap. iv.) so conclusively shows, this information was obtained from Jewish sources. See note in Muir's *Life of Mohamet,* vol. ii. p. 189.

(46) *A people to whom no preacher hath come, &c.* "That is, to the Arabians, to whom no prophet had been sent, at least since Ismaíl."—*Sale.* See chap. xiv. 4, and note there. The allusion is probably to the "generation" of Arabs living in Muhammad's time.

(48) *Unless he receive the same power, &c.* See notes on chaps. ii. 118, 119, and iii. 184, and references there.

ceived, *we will not believe.* Have they not likewise rejected the *revelation* which was heretofore given unto Moses? They say, Two cunning impostures have mutually assisted one another: and they say, Verily we reject them both. (49) Say, Produce therefore a book from GOD which is more right than these two, that I may follow it; if ye speak truth. (50) But if they return thee no answer, know that they only follow their own desires: and who erreth more widely *from the truth* than he who followeth his own desire, without a direction from GOD? Verily GOD directeth not the unjust people.

R 6/9. ‖ (51) And now have we caused *our* word to come unto them, that they may be admonished. (52) They unto whom we have given the Scriptures *which were revealed* before it believe in the same; (53) and when it is read unto them say, We believe therein; it is certainly the truth from our LORD: verily we were Muslims before this. (54) These shall receive their reward twice, because they have persevered, and repel evil by good, and distribute

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*Two cunning impostures,* viz., "the Pentateuch and the Qurán. Some copies read, 'two impostors,' meaning Moses and Muhammad." —*Sale.*

*Mutually assist.* The allusion is doubtless to the habit of Muhammad to appeal to the Pentateuch for the stories of Adam, Noah, Abraham, &c., whereby he threatened his townspeople. Thus he made it appear that, while he attested the truth of these Scriptures, they also bore testimony, by prophecy and by analogy of teaching, to the Qurán.

(49) *Produce . . . a book . . . more right than these two, i.e.,* than the Pentateuch and the Qurán. This passage very clearly attests the genuineness of the Pentateuch extant in Muhammad's day. Indeed, we are here told that there is no difference between its inspired character and that of the Qurán.

(52) See note on chap. vi. 20.

(53) *We were Muslims before this.* "Holding the same faith in fundamentals, before the revelation of the Qurán, which we receive because it is consonant to the Scriptures, and attested to by them. The passage intends those Jews and Christians who had embraced Muhammadism."—*Sale.*

(54) *These shall receive their reward twice, i.e.,* Jews and Christians who become Muslims receive a double reward, because they accept, both the former Scriptures and the Qurán. As a matter of fact

*alms* out of that which we have bestowed on them; (55) and when they hear vain discourse, avoid the same, saying, We have our works, and ye have your works; peace be on you; we covet not the acquaintance of the ignorant. (56) Verily thou canst not direct whom thou wilt: but GOD directeth whom he pleaseth; and he best knoweth those who will submit to be directed. (57) *The Makkans* say If we follow the *same* direction with thee, we shall be forcibly expelled our land. Have we not established for them a secure asylum, to which fruits of every sort are brought, as a provision for our bounty? but the greater part of them do not understand. (58) How many cities have we destroyed *whose inhabitants* lived in ease and plenty? and these their dwellings are not inhabited after them, unless for a little while; and we were the inheritors *of their wealth.* (59) But thy LORD did not destroy *those* cities until he had sent unto their capital an apostle to rehearse our signs unto them: neither did we destroy *those* cities unless their inhabitants *were* injurious *to their*

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however, no man can intelligently receive both, and for this reason Muslims reject the Bible, though thereby guilty of transgressing the precept taught here.

(55) *Peace be on you.* "This is intended here not as a salutation, but as a waiving all further discourse and communication with the idolaters."—*Sale.*

(57) *We shall be forcibly expelled, &c.* "This objection was made by Al Hárith Ibn Othmán Ibn Naufal Ibn Abd Manáf, who came to Muhammad and told him that the Quarish believed he preached the truth, but were apprehensive that, if they made the Arabs their enemies by quitting their religion, they would be obliged likewise to quit Makkah, being but a handful of men in comparison to the whole nation."—*Sale, Baidháwi.*

*Have we not established . . . an asylum, &c.* "By giving them for their habitation the sacred territory of Makkah, a place protected by God and reverenced by men."—*Sale.*

(58) *A little while.* "That is, for a day, or a few hours only, while travellers stay there to rest and refresh themselves; or, as the original may also signify, *unless by a few inhabitants;* some of those ancient cities and dwellings being utterly desolate, and others thinly inhabited."—*Sale*

*We were the inheritors.* "There being none left to enjoy it after them."—*Sale.*

*apostle.* (60) The things which are given you are the provisions of this present life, and the pomp thereof; but that which is with GOD is better and more durable: will ye not therefore understand?

R 7/10 ‖ (61) Shall he, then, unto whom we have promised an excellent promise *of future happiness,* and *who* shall attain the same, *be* as he on whom we have bestowed the provision of this present life, and who, on the day of resurrection, *shall be one* of those who are delivered up *to eternal punishment?* (62) On *that* day *God* shall call unto them, and shall say; Where are my partners, which ye imagined *to be so?* (63) And they upon whom the sentence *of damnation* shall be justly pronounced shall answer, These, O LORD, *are* those whom we seduced: we seduced them as we *also* had been seduced: *but now* we clearly quit them, *and turn* unto thee. They did not worship us, *but their own lusts.* (64) And it shall be said *unto the idolaters,* Call *now* upon those whom ye associated *with God:* and they shall call upon them, but they shall not answer them; and they shall see the punishment *prepared for them, and shall wish* that they had submitted to be directed. (65) On *that* day *God* shall call unto them, and shall say, What answer did ye return to *our* messengers? (66) But they shall not be able to give an account *thereof* on that day; neither shall they ask one another *for information.* (67) Howbeit whoso shall repent and believe, and shall do that which is right, may expect to be happy. (68) Thy LORD createth what he pleaseth; and chooseth freely: *but* they have no free choice. Praise be unto GOD; and far be he removed from *the idols* which they associate *with him!* (69) Thy LORD knoweth *both the secret malice* which their breasts conceal, and *the open*

(63–66). See chap. x. 29–32, and xxv. 18–20.

(66) *But they shall not . . . give an account.* Literally, "'The account thereof shall be dark unto them;' for the consternation they shall then be under will render them stupid, and unable to return an answer."—*Sale.*

(69) *Conceal . . . discover, i.e.,* of hatred and contempt for Muhammad, and the believers, and the Qurán.—*Tafsír-i-Raufi.*

*hatred* which they discover. (70) He is GOD: there is no GOD but he. Unto him *is* the praise *due*, both in this life and *in* that which is to come: unto him *doth* judgment *belong;* and before him shall ye be assembled *at the last day.* (71) Say, What think ye? If GOD should cover you with perpetual night until the day of resurrection, what god besides GOD would bring you light? Will ye not therefore hearken? (72) Say, What think ye? If GOD should give you continual day until the day of resurrection, what god besides GOD would bring you night, that ye might rest therein? Will ye not therefore consider? (73) Of his mercy he hath made for you the night and the day, that ye may rest in the one, and may seek *to obtain provision for yourselves* of his abundance *by your industry in the other;* and that ye may give thanks. (74) On a *certain* day *God* shall call unto them, and shall say, Where are my partners which ye imagined *to share the divine power with me?* (75) And we will produce a witness out of every nation, and will say, Bring hither your proof *of what ye have asserted.* And they shall know that the right *is* GOD'S *alone;* and the *deities* which they have devised shall abandon them.

R 8/11 || (76) Qárún was of the people of Moses; but he behaved insolently towards them: for we had given him so

(75) *A witness out of every nation.* A *witness* is a prophet like unto Muhammad sent to testify against idolaters and preach the faith of Islám. According to the teaching of vers. 47 and 59, God cannot justly condemn a people until such prophets have appeared among them. See note on chap. xvi. 86–91.

(76) *Qárún.* "The commentators say Qárún was the son of Yashar (or Izhár), the uncle of Moses, and consequently make him the same with the Korah of the Scriptures. This person is represented by them as the most beautiful of the Israelites, and so far surpassing them all in opulency, that the riches of Qárún have become a proverb. The Muhammadans are indebted to the Jews for this last circumstance, to which they have added several other fables: for they tell us that he built a large palace overlaid with gold, the doors thereof were of massy gold: that he became so insolent, because of his immense riches, as to raise a sedition against Moses; though some pretend the occasion of his rebellion to have

much treasure, that his keys would have loaded several strong men. When his people said unto him, Rejoice not *immoderately;* for GOD loveth not those who rejoice *in their riches immoderately:* (77) but seek to attain by means of *the wealth* which GOD hath given thee, the future mansion *of paradise.* And forget not thy portion in this world; but be thou bounteous *unto others,* as GOD hath been bounteous unto thee; and seek not to act corruptly in the earth, for GOD loveth not the corrupt doers. (78) He answered, I have received *these riches,* only because of

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been his unwillingness to give alms, as Moses had commanded; that one day when that prophet was preaching to the people, and, among other laws which he published, declared that adulterers should be stoned, Qárún asked him, What if he should be found guilty of the same crime? to which Moses answered, that in such case he would suffer the same punishment; and thereupon Kárún produced a harlot whom he had hired to swear that Moses had lain with her, and charged him publicly with it; but on Moses adjuring the woman to speak the truth, her resolution failed her, and she confessed that she was suborned by Qárún to accuse him wrongfully; that then God directed Moses, who had complained to him of this usage, to command the earth what he pleased, and it should obey him; whereupon he said, 'O earth, swallow them up!' and that immediately the earth opened under Qárún and his confederates, and swallowed them up, with his palace and all his riches. There goes a tradition that as Qárún sunk gradually into the ground, first to his knees, then to his waist, then to his neck, he cried out four several times, 'O Moses, have mercy on me!' but that Moses continued to say, 'O earth, swallow them up,' till at last he wholly disappeared: upon which God said to Moses, 'Thou hadst no mercy on Qárún, though he asked pardon of thee four times; but I would have had compassion on him, if he had asked pardon of me but once.'"—*Sale, Baidháwi, Jaláluddín.*

The Quraishite facsimile of Qárún, against whom this revelation is directed, is most likely Abu Lahab, the rich and influential and defiant opposer of Muhammad.

*Several strong men.* "The original word properly signifies any number of persons from ten to forty. Some pretend these keys were a sufficient load for seventy men; and Abul Fida says forty mules used to be employed to carry them."—*Sale.*

(77) *By means of the wealth, &c.* "For some say he was the most learned of all the Israelites, and the best versed in the law, after Moses and Aaron; others pretend he was skilled in chemistry, or in merchandising, or other arts of gain, and others suppose (as the Jews also fable) that he found out the treasures of Joseph in Egypt." —*Sale, Jaláluddín.*

the knowledge which is with me. Did he not know that GOD had already destroyed, before him, several generations, who were mightier than he in strength, and had amassed more abundance *of riches?* And the wicked shall not be asked *to discover* their crimes. (79) And *Qárún* went forth unto his people in his pomp. *And* they who loved this present life said, Oh that we had the like *wealth* as hath been given unto Qárún? verily he is master of a great fortune. (80) But those on whom knowledge had been bestowed answered, Alas for you! the reward of GOD *in the next life* will be better unto him who shall believe and do good works: but none shall attain the same except those who persevere with constancy. (81) And we caused the ground to cleave in sunder, and to swallow up him and his palace: and he had no forces to defend him besides GOD; neither was he rescued *from punishment.* (82) And the next morning those who had coveted his condition the day before said, Aha! verily GOD bestoweth abundant provision on such of his servants as he pleaseth, and he is sparing *unto whom he pleaseth.* Unless GOD had been gracious unto us, certainly *the earth* had swallowed us up *also.* Aha! the unbelievers shall not prosper.

‖ (83) *As to* this future mansion *of Paradise,* we will give it unto them who seek not to exalt themselves in the earth or to do wrong, for the *happy* issue shall attend the pious. (84) Whoso doth good shall receive a reward which shall exceed the merit thereof; but *as to him* who doth evil, they who work evil shall be rewarded *according to the merit* only of that which they shall have wrought. (85) Verily he who hath given thee the Qurán for a rule R $\frac{9}{12}$.

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(79) *Qárún went . . . in his pomp.* "It is said he rode on a white mule adorned with trappings of gold, and that he was clothed in purple, and attended by four thousand men, all well mounted and richly dressed."—*Sale.*

(85) "This verse, some say, was revealed to Muhammad when he arrived at Juhsa, in his flight from Makkah to Madína, to comfort him and still his complaints."—*Sale.*

The allusion is most probably to Paradise. Those who consider

*of faith and practice* will certainly bring thee back home *unto Makkah.* Say, My LORD best knoweth who cometh with a *true* direction and who is in a manifest error. (86) Thou didst not expect that the book *of the Qurán* should be delivered unto thee, but *thou hast received it* through the mercy of thy LORD. Be not therefore assisting to the unbelievers, (87) neither let them turn thee aside from the signs of GOD, after they have been sent down unto thee, and invite *men* unto thy LORD. And be not thou an idolater, (88) neither invoke any other god together with the *true* GOD: there is no god but he. Everything shall perish except himself: unto him *belongeth* judgment, and before him shall ye be assembled *at the last day.*

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the verse a prophecy must admit that the most important word of that prophecy is not in the text.

(86) *Thou didst not expect, &c.* This verse presents Muhammad's claim to inspiration under a new aspect. He is called unexpectedly as Moses was. See notes on vers. 44–46.

(87) *Neither let them turn thee aside, &c.* This probably refers to the lapse of Muhammad. See note on chap. xxii. 53.

# CHAPTER XXIX.

## ENTITLED SURAT AL ANQUBÚT (THE SPIDER).

*Revealed at Makkah.*

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## INTRODUCTION.

This chapter owes its title to the mention of the spider in ver. 40. The matter differs little from that of several other Makkan chapters. There is strong indication of decided antipathy for the Prophet on the part of his Arab hearers. This was probably due to certain Jews having espoused the cause of Muhammad by becoming his disciples. These had said, "We believe in the revelation which hath been sent down unto us, and also in that which hath been sent unto you. Our God and your God is one, and unto him are we resigned." So elated was Muhammad with this confession that he could say, "Of these Arabians also there are who believe therein, and none reject our signs except the obstinate infidels." These he likens to the followers of Noah, Lot, and Moses, who would be destroyed in their sin and unbelief.

Two points are worthy of special mention. First, Muhammad indubitably accepted the Jewish Scriptures as genuine and uncorrupted. His Jewish disciples claimed to believe in their own Scriptures as well as in the Qurán, and their acceptance of the latter seems to have been due to a belief that it was attested by the former. This fact no doubt accounts for the numerous allusions to Scripture history in those chapters of the Qurán enunciated at this period in Muhammad's ministry.

The second point to be noted here is the fact that Muhammad, though challenged by both Jewish and Arab unbelievers to perform miracles like those wrought by the former prophets to whom he likened himself, yet ever declined to do so, alleging that the Qurán was itself a sufficient miracle, which, with his ability to read and write, though taught by no one, should be sufficient to convince any

one. Beyond this he could only say, "Signs are in the power of God alone, and I am no more than a public preacher" (ver. 49).

The latter verses of the chapter teach the folly of idolatry and the certainty of the resurrection and judgment, the final reward of true believers and the awful punishment of the infidels.

### *Probable Date of the Revelations.*

According to Nöeldeke, vers. 1–10 belong to Madína, and were revealed subsequent to the battle of Badr, and perhaps also of Ohod. Their present position he ascribes to Muhammad himself. Vers. 7 and 8 are by some supposed to be Makkan, but this opinion rests upon a misinterpretation of them (see note on ver. 7 below). Nöeldeke also places ver. 45 among the Madínic revelations, but in order to do so he misinterprets the words "Dispute not against those who have the Scriptures unless in the mildest manner," *i.e.*, by the sword. But the passage plainly forbids the sword to be used except in self-defence.

The remainder of the chapter is generally admitted to belong to Makkah. As to the date, the only verse giving any clue to it is ver. 56, which exhorts to flight. Now as there were several flights of the Muslims, the question as to which is here alluded to must be decided by internal evidence drawn from the style and animus of the revelations themselves. The absence of any allusion to violent treatment of the Muslims would point to a comparatively early date, but the exhortation to flight implies persecution of some kind. Still from the fact that the withdrawal of the Prophet himself does not seem to be intended, we may fix the date with some probability at about the time of the first Abyssinian emigration.

### *Principal Subjects.*


| | VERSES |
|---|---|
| Religious faith is proved by trials | 1, 2 |
| Evil deeds will surely be punished | 3 |
| The righteous shall be rewarded for their good deeds | 4–6 |
| Parents not to be obeyed when they oppose God's law | 7 |
| Salvation by faith and good works | 8 |
| Hypocrites exposed and rebuked | 9, 10 |
| Unbelievers shall be punished for deceiving others by false promises | 11, 12 |
| The enemies of Noah drowned for their unbelief | 13, 14 |
| Abraham preached against idolatry | 15, 16 |
| Abraham accused of being an impostor | 17 |
| He shows the idolaters how God's power is manifested in nature | 18, 19 |

VERSES
He declares that none shall escape the judgment of God . 20–22
His people attempt to burn him, but God saves him . . 23
He discourses against the idolatry of his people . . . 24
Lot believes in Abraham, who determines to fly his country 25
God gives Abraham descendants who possess the gift of prophecy and the Scriptures . . . . . 26
The story of Lot and his ministry in Sodom . . . 27–34
Shuaib's ministry to the unbelieving Madianites . . . 35, 36
Ád and Thamúd destroyed in unbelief . . . . 37
Qárún, Pharaoh, and Hámán destroyed in unbelief . . 38
Various means by which God destroyed infidels . . . 39
Idolatry likened to a spider's web . . . . . 40
God knoweth the idols worshipped by men . . . . 41
God's works and signs only understood by true believers . 42, 43
Muhammad is commanded to recite the Qurán and to give himself to prayer . . . . . 44
Muslims not to fight against Jews and Christians except in self-defence . . . . . 45
The Qurán and the former Scriptures one revelation . . 45, 46
The miracle of Muhammad's reading and writing a proof of the inspiration of the Qurán . . . . . 47
Unbelievers only reject the Qurán . . . . . 48
Muhammad challenged to work a miracle . . . . 49
The Qurán itself a sufficient miracle . . . . . 50
God will judge between Muhammad and the infidels . . 51, 52
The infidels call for judgment, and it will find them unprepared . . . . . 53–55
Believers exhorted to fly from persecution . . . . 56
The reward of the righteous dead . . . . . 57–59
God's works in creation and providence witness his being . 60–63
The present life a vain show . . . . . 64
Unbelievers are ungrateful . . . . . 65, 66
The ingratitude of the Arab idolaters . . . . 67, 68
God will reward the faithful . . . . . 69

IN THE NAME OF THE MOST MERCIFUL GOD. SULS.

‖ (1) A. L. M. Do men imagine that it shall be sufficient for them to say, We believe; will they not be proved? R $\frac{1}{15}$.

(1) *A. L. M.* See Prelim. Disc., p. 101, and note on chap. ii. 1.

(2) We heretofore proved those who *were* before them, for GOD will surely know them who are sincere, and he will surely know the liars. (3) Do they who work evil think that they shall prevent us *from taking vengeance on them?* An ill judgment do they make. (4) Whoso hopeth to meet GOD, verily GOD'S appointed time will certainly come, and he *both* heareth *and* knoweth. (5) Whoever striveth *to promote the true religion* striveth for *the advantage of* his own soul, for GOD needeth not any of *his* creatures; (6) and *as to those* who believe and work righteousness, we will expiate their evil deeds from them, and we will give them a reward according to the utmost merit of their actions. (7) We have commanded man *to show* kindness towards his parents, but if they endeavour to prevail with thee to associate with me that concerning which thou hast no knowledge, obey them not. Unto me shall ye return, and I will declare unto you what ye have done. (8) Those who shall believe and shall work righteousness we will surely introduce *into Paradise* among the upright. (9) There are some men who say, We believe

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(2) "This passage reprehends the impatience of some of the Prophet's companions under the hardships which they sustained in defence of their religion, and the losses which they suffered from the infidels, representing to them that such trials and afflictions were necessary to distinguish the sincere person from the hypocrite, and the steady from the wavering. Some suppose it to have been occasioned by the death of Mahja, Omar's slave, killed by an arrow at the battle of Badr, which was deeply lamented and laid to heart by his wife and parents."—*Sale, Baidhâwi.*

(7) *Obey them not.* "That is, if they endeavour to pervert thee to idolatry. The passage is said to have been revealed on account of Saad Ibn Abi Waqqás and his mother Hamna, who, when she heard that her son had embraced Muhammadism, swore that she would neither eat nor drink till he returned to his old religion, and kept her oath for three days."—*Sale, Baidhâwi.*

Nöeldeke points out that this reference to Saad is impossible, as he was one of Muhammad's earliest converts, while the passage here belongs to Madína. The reference is to those Muslims who, owing to the opposition of parents, refrained from joining the expeditions of Muhammad against the unbelievers.

(8) See notes on chap. ii. 25, and iii. 15, 31, 196.

(9) See notes on chap. iii. 168, and iv. 70–75.

in GOD; but when *such a one* is afflicted for GOD'S sake, he esteemeth the persecution of men *to be as grievous* as the punishment of GOD. Yet if success cometh from thy LORD, they say, Verily we are with you. Doth not GOD well know that which is in the breasts of *his* creatures? (10) Verily GOD well knoweth the true believers, and he well knoweth the hypocrites. (11) The unbelievers say unto those who believe, Follow our way and we will bear your sins. Howbeit they shall not bear any part of their sins, for they are liars; (12) but they shall surely bear their own burdens, and *other* burdens besides their own burdens; and they shall be examined on the day of resurrection concerning that which they have falsely devised.

R 2 14. ‖ (13) We heretofore sent Noah unto his people, and he tarried among them one thousand years, save fifty years, and the deluge took them away while they *were* acting unjustly; (14) but we delivered him and those who were in the ark, and we made the same a sign unto *all* creatures.

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(12) *Burdens besides their own burdens*, viz., "the guilt of seducing others, which shall be added to the guilt of their own obstinacy without diminishing the guilt of such as shall be seduced by them." —*Sale.*

(13) *Noah.* See notes on chap. vii. 60–65.

*One thousand years save fifty.* "This is true if the whole life of Noah be reckoned; and accordingly Abul Fida says he was sent to preach in his two hundred and fiftieth year, and that he lived in all nine hundred and fifty; but the text seeming to speak of those years only which he spent in preaching to the wicked antediluvians, the commentators suppose him to have lived much longer. Some say the whole length of his life was a thousand and fifty years, that his mission happened in the fortieth year of his age, and that he lived after the Flood sixty years; and others give different numbers, one in particular pretending that Noah lived near sixteen hundred years.

"This circumstance, says al Baidháwi, was mentioned to encourage Muhammad, and to assure him that God, who supported Noah so many years against the opposition and plots of the antediluvian infidels, would not fail to defend him against all attempts of the idolatrous Makkans and their partisans."—*Sale, Baidháwi, Zamakhshari.*

The consensus of Muslim opinion fairly decides in favour of the plain statement of the text that Noah's ministry lasted nine hundred and fifty years.

(14) *The same a sign.* The ark is here intended, though, accord-

(15) *We* also *sent* Abraham, when he said unto his people, Serve GOD and fear him; this *will be* better for you, if ye understand. (16) Ye only worship idols besides GOD, and forge a lie. Verily those which ye worship besides GOD are not able to make any provision for you; seek, therefore, *your* provision from GOD, and serve him, and give thanks unto him: unto him shall ye return. (17) If ye charge *me* with imposture, verily *sundry* nations before you *likewise* charged *their prophets* with imposture, but public preaching only *is incumbent* on an apostle. (18) Do they not see how GOD produceth creatures and afterwards restoreth them? Verily this is easy with GOD. (19) Say, Go through the earth, and see how he originally produceth creatures; afterwards will GOD reproduce another production, for GOD *is* almighty. (20) He will punish whom he pleaseth, and he will have mercy on whom he pleaseth. Before him shall ye be brought *at the day of judgment,* (21) and ye shall not escape *his reach,* either in earth or in heaven, neither shall ye have any patron or defender besides GOD.

R 3/15. ‖ (22) *As for* those who believe not in the signs of GOD,

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ing to Muhammad's usage, Noah's family should have been the sign. The *Tafsîr-i-Raufi* makes the *story of Noah* to be the sign.

(17) *If ye charge me with imposture.* "This seems to be part of Abraham's speech to his people; but some suppose that God here speaks, by way of apostrophe, first to the Quraish and afterwards to Muhammad, and that the parenthesis is continued to these words, 'And the answer of his people was no other,' &c. In which case we should have said, 'If ye charge *Muhammad your Apostle* with imposture,' &c."—*Sale.*

The simplest explanation of the passage is that Abraham is the speaker, and that Muhammad here puts into his mouth language which he frequently used respecting himself. Abraham is one of Muhammad's facsimiles. See note on chap. xxi. Introduction, and chap. xxiii. 35–43, notes.

(18) *Afterwards restoreth them.* "The infidels are bid to consider how God causeth the fruits of the earth to spring forth, and reneweth them every year, as in the preceding, which is an argument of his power to raise man, whom he created at first, to life again after death at his own appointed time."—*Sale.*

(21) *Either in earth or in heaven.* Comp. Ps. cxxxix. 7, &c.

or that they shall meet him *at the resurrection*, they shall despair of my mercy, and for them *is* a painful punishment *prepared*. (23) And the answer of his people was no other than that they said, Slay him or burn him. But GOD saved him from the fire. Verily herein were signs unto people who believed. (24) And *Abraham* said, Ye have taken idols besides GOD *to cement* affection between you in this life: but on the day of resurrection, the one of you shall deny the other, and the one of you shall curse the other; and your abode shall be *hell*-fire, and there shall be none to deliver you. (25) And Lot believed on him. And *Abraham* said, Verily I fly *from my people* unto *the place which* my LORD *hath commanded me;* for he *is* the mighty, the wise. (26) And we gave him Isaac and Jacob; and we placed among his descendants the gift of prophecy and the Scriptures: and we gave him his reward in this world; and in the next he shall be *one* of the righteous. (27) *We* also *sent* Lot; when he said unto his people, Do ye commit filthiness which no creature hath committed before you? (28) Do ye approach *lustfully* unto men, and lay wait in the highways, and commit wickedness in your assembly? And the answer of his people was no other than that they said, Bring down the vengeance of GOD upon us, if thou speakest truth. (29) *Lot* said, O LORD, defend me against the corrupt people.

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(23) This verse confirms our view of ver. 17 above. Abraham's speech, in language over and over used by Muhammad elsewhere, ends with ver. 22. Wahl supposes these verses (17–22) to be interpolated from some other sura, perhaps by the compilers.

*The fire.* See note on chap. xxi. 69.

(25) Comp. chap. xxi. 71.

(26) Compare the following passages to see the way in which the Qurán represents Abraham as related to other prophets:—ii. 127; vi. 85; xix. 50; xxi. 72.

(27) *Lot.* See notes on chap. vii. 81–85.

(28) *The highways.* "Some suppose the Sodomites robbed and murdered the passengers; others that they unnaturally abused their bodies."—*Sale.*

*Wickedness in your assembly.* "The meetings being scenes of obscenity and riot."—*Sale.*

R $\frac{4}{16}$. ‖ (30) And when our messengers came unto Abraham with good tidings, they said, We will surely destroy the inhabitants of this city: for the inhabitants thereof are unjust doers. (31) *Abraham* answered, Verily Lot *dwelleth* there. They replied, We well know who *dwelleth* therein: we will surely deliver him and his family, except his wife; she shall be *one* of those who remain behind. (32) And when our messengers came unto Lot, he was troubled for them, and his arm was straitened concerning them. But they said, Fear not, neither be grieved; for we will deliver thee and thy family, except thy wife; *for* she shall be *one* of those who remain behind. (33) We will surely bring down upon the inhabitants of this city vengeance from heaven, for that they have been wicked doers; (34) and we have left thereof a manifest sign unto people who understand. (35) And unto *the inhabitants of* Madian *we sent* their brother Shuaib; and he said *unto them*, O my people, serve GOD and expect the last day; and transgress not, acting corruptly in the earth. (36) But they accused him of imposture; wherefore a storm from heaven assailed them, and in the morning they were found in their dwellings *dead and* prostrate. (37) And *we also destroyed the tribes of* Ád and Thamúd; and *this* is well known unto you from *what yet remains of* their dwellings. And Satan prepared their works for them, and turned them aside from the way *of truth*, although they were sagacious *people*. (38) And *we likewise destroyed* Qárún, and Pharaoh, and Hámán. Moses came unto them with evident *miracles*, and they behaved themselves insolently in the earth: but they could

(30) See notes on chap. xi. 69.

(31, 32) See chaps. vii. 84, xi. 69, xxvi. 171.

(34) *A manifest sign*, viz., "the story of its destruction, handed down by common tradition; or else its ruins, or some other footsteps of this signal judgment; it being pretended that several of the stones which fell from heaven on those cities are still to be seen, and that the ground where they stood appears burnt and blackish."—*Sale*.

(35, 36) *Shuaib*. See chap. vii. 86–91, and xi. 83–95.

(37) *Ád and Thamúd*. See chaps. vii. 66–80, and xi. 50–68.

(38) See notes on chap. xxviii. 38 and 76.

not escape *our vengeance.* (39) Every one of them did we destroy in his sin. Against some of them we sent a violent wind: some of them did a terrible noise from heaven destroy: some of them did we cause the earth to swallow up: and some of them we drowned. Neither was GOD *disposed* to treat them unjustly; but they dealt unjustly with their own souls. (40) The likeness of those who take *other* patrons besides GOD is as the likeness of the spider, which maketh herself a house: but the weakest of *all* houses surely is the house of the spider; if they knew *this.* (41) Moreover GOD knoweth what things they invoke besides him; and he *is* the mighty, the wise. (42) These similitudes do we propound unto men; but none understand them except the wise. (43) GOD hath created the heavens and the earth in truth; verily herein *is* a sign unto the true believers.

|| (44) Rehearse that which hath been revealed unto thee of the book *of the Qurán,* and be constant at prayer; for prayer preserveth *a man* from filthy crimes, and *from* that which is blamable; and the remembering of GOD is surely a most important *duty.* GOD knoweth that which ye do. (45) Dispute not against those who have received

TWENTY-FIRST SIPARA. R 5 1.

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(39) *A violent wind.* "The original word properly signifies a wind that drives the gravel and small stones before it; by which the storm or shower of stones which destroyed Sodom and Gomorrah seems to be intended."—*Sale.*

*A terrible noise, &c.* "Which was the end of Ád and Thamúd."—*Sale.*

*We did cause the earth to swallow.* As it did Qárún. See chap. xxviii. 76.

*We drowned.* "As the unbelievers in Noah's time, and Pharaoh and his army."—*Sale.*

(40) Comp. Job viii. 13–15, and Isaiah lix. 5.

(44) "The value of prayer as a means of moral elevation and the purification of the heart has been clearly set forth in the Koran." So writes Syed Amir Ali in his *Life of Muhammad,* p. 175. But the world's experience is that much prayer, especially when of the stereotyped formal character so prevalent among Muslims, is consistent with the most profound hypocrisy and the worst forms of wickedness. The history of Islám, not to mention the Islám of to-day, presents a strange commentary upon the words of the Syed just quoted. But see note on chap. ii. 238.

(45) *Dispute . . . in the mildest manner, i.e.,* "without ill language

the Scriptures, unless in the mildest manner; except against such of them as behave injuriously *towards you:* and say, We believe in the *revelation* which hath been sent down unto us, and *also in that which* hath been sent down unto you; our GOD and your GOD is one, and unto him are ve resigned. (46) Thus have we sent down the book *of the Qurán* unto thee: and they unto whom we have given the *former* Scriptures believe therein; and of these *Arabians also there are* who believe therein: and none reject our signs, except the *obstinate* infidels. (47) Thou couldest not read any book before this; neither couldest thou write it with thy right hand: then had the gainsayers *justly* doubted *of the divine original thereof.* (48) But the same *is* evident signs in the breasts of those who have received understanding: for none reject our signs except the unjust. (49) They say, Unless a sign be sent down unto him from his LORD, *we will not believe.* Answer, Signs are in the power of GOD alone; and I am *no more than* a public

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or passion. This verse is generally supposed to have been abrogated by that of the Sword; though some think it relates only to those who are in alliance with the Muslims."—*Sale.*

See notes on chap. ii. 190–193.

*And say, We believe, &c.* This passage, with that following, shows clearly that Muhammad recognised the authenticity and credibility of the Bible extant in his day. It also shows that he believed his Qurán taught precisely the same truths that were taught by former prophets. See notes on chaps. ii. 40, 90, iv. 135, v. 47–52, 72, and vi. 90.

(47) The clear inference from this passage is that Muhammad could write at the time this revelation was rehearsed. Muslims usually understand the passage to declare that Muhammad was unable to write or read at all, and that, for this reason, his Qurán is a miracle. Some, however, according to the *Tafsír-i-Raufi*, evidently influenced by the words *before this*, understand that Muhammad, though at first ignorant, was now miraculously enabled to read and write. Others understand this miraculous gift to have been given at the beginning of his ministry. Granting, however, that Muhammad was assisted by amanuenses, as the Quraish believed, his own inability to read and write would be of little account in any attempt to prove the miraculous character of the Qurán.

(49) See notes on chaps. ii. 118, 119, and iii. 184, and references there.

preacher. (50) Is it not sufficient for them that we have sent down unto thee the book *of the Qurán*, to be read unto them? Verily herein *is* a mercy, and an admonition unto people who believe.

|| (51) Say, GOD is a sufficient witness between me and you: (52) he knoweth whatever is in heaven and earth; and those who believe in vain *idols* and deny GOD, they shall perish. (53) They will urge thee to hasten the punishment *which they defy thee to bring down upon them:* if *there had* not *been* a determined time *for their respite*, the punishment had come upon them *before this;* but it shall surely overtake them suddenly, and they shall not foresee it. (54) They urge thee to bring down vengeance swiftly *upon them:* but hell shall surely encompass the unbelievers. (55) On a *certain* day *their* punishment shall suddenly assail them, *both* from above them and from under their feet; and *God* shall say, Taste ye *the reward of* that which ye have wrought. (56) O my servants who have believed, verily my earth is spacious: wherefore serve me. (57) Every soul shall taste death: afterwards shall ye return unto us; (58) and *as for* those who shall have believed and wrought righteousness, we will surely lodge them in the higher apartments of Paradise; rivers shall flow beneath them, *and* they shall continue therein for ever. How excellent *will be* the reward of the workers *of righteousness;* (59) who persevere with patience and put their trust in their LORD! (60) How many beasts *are there* which provide not their food? *It is* GOD *who* provideth for them and for you; and he *both* heareth *and* R 6 2

(53) See chap. vi. 57.

(56) *My earth is spacious.* "That is, if ye cannot serve me in one city or country, fly into another, where ye may profess the true religion in safety; for the earth is wide enough, and ye may easily find places of refuge. Muhammad is said to have declared, that whoever flies for the sake of his religion, though he stir but the distance of a span, merits Paradise, and shall be the companion of Abraham and of himself."—*Sale, Baidhâwi.*

(57) *Every soul shall taste death.* See note on chap. iii. 186.

knoweth. (61) Verily, if thou ask *the Makkans* who hath created the heavens and the earth, and hath obliged the sun and the moon to serve *in their courses*, they will answer, GOD. How therefore do they lie *in acknowledging of other gods?* (62) GOD maketh abundant provision for such of his servants as he pleaseth; and is sparing unto him *if he pleaseth:* for GOD knoweth all things. (63) Verily if thou ask them who sendeth rain from heaven, and thereby quickeneth the earth after it hath been dead, they will answer, GOD. Say, GOD be praised! But the greater part of them do not understand.

R $\frac{7}{3}$. ‖ (64) This present life is no other than a toy and a plaything: but the future mansion *of Paradise* is life indeed: if they knew *this they would not prefer the former to the latter.* (65) When they sail in a ship, they call upon GOD, sincerely exhibiting unto him the *true* religion: but when he bringeth them safe to land, behold, they return to their idolatry; (66) to show themselves ungrateful for that which we have bestowed on them, and that they may enjoy *the delights of this life;* but they shall hereafter know *the issue.* (67) Do they not see that we have made *the territory of Makkah* an inviolable and secure *asylum*, when men are spoiled *in the countries* round about them? Do they therefore believe in that which is vain, and acknowledge not the goodness of GOD? (68) But who is more unjust than he who deviseth a lie against GOD, or denieth the truth when it hath come unto him? Is there not in hell an abode for the unbelievers? (69) Whoever do their utmost endeavour to promote our true religion, we will direct them into our ways; for GOD is with the righteous.

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(61–63) Comp. chap. xxiii. 85–89.

(62) *God knoweth all things.* "And particularly who will make a good, and who will make a bad use of their riches."—*Sale.*

(64) See note on chap. ii. 25.

(67) *An inviolable and secure asylum.* See note on chap. iii. 97.

# CHAPTER XXX.

## ENTITLED SURAT UR RÚM (THE GREEKS).

*Revealed at Makkah.*

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## INTRODUCTION.

THIS chapter owes its title to the celebrated prophecy concerning the Greeks contained in the first and following verses. "The Greeks" were the inhabitants of the Constantinopolitan empire, which was, and still is, called Rúm by the Arabs. Excepting the prophecy of the first five verses, there is no other allusion to the Greeks or their empire in this chapter. The remainder of the revelations is made up of a variety of passages, some of which treat of the folly of idolatry, with proofs of God's being and power drawn from his works in nature and providence, while others set forth the doctrine of the resurrection, illustrated by reference to God's revivifying power, seen in the restoration of the earth's verdure after it has been parched and dead. The Prophet's hearers are also called upon to consider that since God is the Creator of all things in heaven and earth, he is able to raise the dead to life again. Closely connected with this is the doctrine of a final judgment, when all men will be divided into two classes, one made up of true believers, who will enter into Paradise and enjoy its pleasures, the other made up of unbelievers, who will be consigned to everlasting torments.

The attitude of the Quraish, as seen in this chapter, is that of stolid indifference. Their hardness of heart is spoken of in the following terms:—"Thou" (*i.e.*, Muhammad) "canst not make the dead to hear, neither canst thou make the deaf to hear thy call, when they retire and turn their backs; neither canst thou direct the blind out of error: thou shalt make none to hear, except him who shall believe in our signs" (vers. 51 and 52). And in ver. 58 God is declared to say, "Now have we propounded unto them in this Qurán parables

of every kind ; yet if thou bring them a verse thereof, the unbelievers will surely say, Ye are no other than publishers of vain falsehoods."

The chapter ends with an exhortation to Muhammad to be steadfast and persevering in the faith, assured that the cause of Islám will certainly triumph.

*Probable Date of the Revelations.*

The date of the prophecy (vers. 1–5) is placed by various writers in the fifth, fourth, and third year before the Hijra. Sale thinks the sixth year B.H. is the probable date (see note on ver. 1). Noëldeke says, "It is difficult to define *which* of the numerous defeats the Byzantines suffered *till after the Hijra* be meant here ; particularly as the older Muslim writers, who report these events in a confused and unreliable manner, are not corroborated by reliable Byzantine testimony, at least as far as my researches have extended. The usual statement is, that here that defeat is meant which the Byzantines suffered at Azru'at and Basra, or in Mesopotamia, or in Palestine. The Persian translator of *Al Tabarí*, which has here all sorts of confused accounts about the dethronement of Maurice (صورق), &c., says the Qurán speaks of the capture of Jerusalem. That an important event is meant, which had happened either in Palestine or its neighbourhood, cannot well be doubted. Whether, however, it was that capture of Jerusalem (about the year 7 or 6 before the Hijra), or a subsequent event, we cannot say for certain."

Vers. 16, 17, are thought by some (Umar Bin Muhammad, Al Zamakhshari, Baidháwi) to be Madínic, because they refer to the five daily prayers. These had, however, been appointed shortly before the Hijra.

While, therefore, the prophecy in vers. 1–5 may belong to a period as early as B.H. 6 or 7, the remaining portion of the chapter, judged by internal evidence, belongs to a period much later, though the precise time must remain a matter of conjecture.

*Principal Subjects.*


| | VERSES |
|---|---|
| A prophecy concerning the ultimate triumph of the Greeks over the Persians | 1–5 |
| God's power manifest in nature | 6, 7 |
| The Quraish heed not the warnings of God | 8, 9 |
| The despair of the infidels in the resurrection | 10–12 |
| The righteous and wicked shall be separated on the judgment-day | 13–15 |
| God to be worshipped at stated periods | 16, 17 |
| The changes in nature a proof of the resurrection | 18 |

VERSES
Various signs of God's omnipotence . . . . . 19–26
The idolaters convinced of folly by reference to their own customs . . . . . 27, 28
Muhammad exhorted to follow the orthodox faith and to avoid idolatry . . . . . 29–31
The ingratitude of idolaters, who call on God in adversity but forget him in prosperity . . . . . 32–35
Muslims exhorted to charity . . . . . 36–38
The idols unable to create and preserve life . . . . 39
God's judgments follow man's iniquity . . . . . 40, 41
Exhortation to repentance before the judgment . . . 42
The separation of the wicked and the just in the judgment-day; rewards and punishments . . . . . 42–44
God's goodness in his providence a sign to men . . . 45
Those who rejected the former prophets were punished . 46
God's mercy manifest in his works . . . . . 47–49
A blasting wind sufficient to harden the hearts of the unbelievers . . . . . 50
Muhammad unable to make the dead to hear or the blind to see . . . . . 51, 52
God the Creator . . . . . 53
Believers and unbelievers on the resurrection-day . . 54–57
The parables of the Qurán rejected . . . . . 58
Unbelievers are given over to blindness . . . . . 59
Muhammad encouraged to steadfastness in the true religion . 60

IN THE NAME OF THE MOST MERCIFUL GOD.

‖ (1) A. L. M. The Greeks have been overcome *by the Persians* in the nearest part of the land; (2) but after R ¼.

(1) See Prelim. Disc., p. 101, and note on chap. ii. 1.

*The Greeks have been overcome.* "The accomplishment of the prophecy contained in this passage, which is very famous among the Muhammadans, being insisted on by their doctors as a convincing proof that the Qurán really came down from heaven, it may be excusable to be a little particular.

"The passage is said to have been revealed on occasion of a great victory obtained by the Persians over the Greeks, the news whereof coming to Makkah, the infidels became strangely elated, and began to abuse Muhammad and his followers, imagining that this success of the Persians, who, like themselves, were idolaters, and supposed

their defeat, they shall overcome *the others in their turn*, within a few years. (3) Unto GOD *belongeth* the disposal *of this matter*, both for what is past, and for what is to come: and on that day shall the believers rejoice in the

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to have no Scriptures, against the Christians, who pretended, as well as Muhammad, to worship one God and to have Divine Scriptures, was an earnest of their own future successes against the Prophet and those of his religion; to check which vain hopes, it was foretold in the words of the text, that how improbable soever it might seem, yet the scale should be turned in a few years, and the vanquished Greeks prevail as remarkably against the Persians.

"That this prophecy was exactly fulfilled the commentators fail not to observe, though they do not exactly agree in the accounts they give of its accomplishment, the number of years between the two actions being not precisely determined. Some place the victory gained by the Persians in the fifth year before the Hijra, and their defeat by the Greeks in the second year after it, when the battle of Badr was fought; others place the former in the third or fourth year before the Hijra, and the latter in the end of the sixth or beginning of the seventh year after it, when the expedition of al Hudaibiah was undertaken.

"The date of the victory gained by the Greeks, in the first of these accounts, interferes with a story which the commentators tell of a wager laid by Abu Baqr with Ubbá Ibn Khalf, who turned this prophecy into ridicule. Abu Baqr at first laid ten young camels that the Persians should receive an overthrow within three years; but on his acquainting Muhammad with what he had done, the Prophet told him that the word *bed*, made use of in this passage, signified no determinate number of years, but any number from three to nine (though some suppose the tenth year is included), and therefore advised him to prolong the time and to raise the wager, which he accordingly proposed to Ubbá, and they agreed that the time assigned should be nine years, and the wager a hundred camels. Before the time was elapsed, Ubbá died of a wound received at Ohod, in the third year of the Hijra; but the event afterwards showing that Abu Baqr had won, he received the camels of Ubbá's heirs, and brought them in triumph to Muhammad.

"History informs us (Gibbon's *Decline and Fall*, chap. xlvi.) that the successes of Khusru Parvíz, king of Persia, who carried on a terrible war against the Greek empire, to revenge the death of Maurice his father-in-law, slain by Phocas, were very great, and continued in an uninterrupted course for two-and-twenty years. Particularly in the year of Christ 615, about the beginning of the sixth year before the Hijra, the Persians, having the preceding year conquered Syria, made themselves masters of Palestine and took Jerusalem, which seems to be that signal advantage gained over the Greeks mentioned in this passage, as agreeing best with the terms here used, and most likely to alarm the Arabs by reason of their vicinity to the scene of action; and there was so little probability at that time of

success granted by GOD; (4) for he granteth success unto whom he pleaseth; and he *is* the mighty, the merciful. (5) *This is* the promise of GOD: GOD will not act contrary to his promise; but the greater part of men know not *the*

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the Greeks being able to retrieve their losses, much less to distress the Persians, that in the following years the arms of the latter made still farther and more considerable progress, and at length they laid siege to Constantinople itself. But in the year 625, in which the fourth year of the Hijra began, about ten years after the taking of Jerusalem, the Greeks, when it was least expected, gained a remarkable victory over the Persians, and not only obliged them to quit the territories of the empire, by carrying the war into their own country, but drove them to the last extremity, and spoiled the capital city al Madáin; Heraclius enjoying thenceforward a continued series of good fortune to the deposition and death of Khusru. For more exact information on these matters, and more nicely fixing the dates, either so as to correspond with, or to overturn this pretended prophecy (neither of which is my business here), the reader may have recourse to the historians and chronologers."—*Sale, Baidhâwi, Jaláluddîn, Zamakhshari.*

"The story" about Abu Baqr's wager given above, says Muir, "is apocryphal. It is neither in the *Kâtib al Wâckidî* nor in *Hishâmi;* and bears a most suspicious stamp of being a late fabrication in illustration of the passage in the Coran."—*Life of Mahomet*, vol. ii. p. 224, note.

Rodwell tells us that the vowel points of the consonants of the Arabic word غُلِبَتْ, *Gulibat* (*defeated*) in verse 1, not being originally written, the meaning would depend entirely upon the reader; so that the prophecy would read either "the Greeks have been defeated," or "the Greeks defeated," and so be true in either case. He thinks this ambiguity was intentional.

Noëldeke says, "The readings غَلَبَتْ and سَيَغْلِبُونَ are indeed old, and are already mentioned in *Al Tirmuzi*, 477, 527; nevertheless they have the support of less conclusive evidence than the commonly accepted reading, and must be rejected because they have been deduced from those defeats which the Byzantines later on suffered at the hands of the Muslims, and of these Muhammad could of course not have any knowledge."—*Gesch. des Quráns.*

The Christian need not be troubled by Qurânic prophecy of this sort. Our daily newspapers constantly forecast political events of this kind, and in the special case before Muhammad, no prophetic ken was wanted to make the general statement of the text. We have no objection to allowing him any amount of reputation as a prophet of the kind revealed to us in these verses. Muhammad never spoke of this passage as a prophecy.

*The nearest part of the land.* "Some interpreters, supposing that the land here meant is the land of Arabia, or else that of the Greeks,

*veracity of God.* (6) They know the outward appearance of this present life; but they are careless as to the life to come. (7) Do they not consider within themselves that GOD hath not created the heavens and the earth, and whatever *is* between them, otherwise than in truth, and *hath set them* a determined period? Verily a great number of men reject the belief of *their future* meeting their LORD *at the resurrection.* (8) Do they not pass through the earth, and see what hath been the end of those who *were* before them? They excelled *the Makkans* in strength, and broke up the earth, and inhabited it in greater affluence and prosperity than they inhabit the same: and their apostles came unto them with evident *miracles;* and GOD was not *disposed* to treat them unjustly, but they injured their own souls *by their obstinate infidelity;* (9) and the end of those who had done evil was evil, because they charged the signs of GOD with falsehood, and laughed the same to scorn.

R $\frac{2}{5}$. ‖ (10) GOD produces creatures, and will hereafter restore them *to life:* then shall ye return unto him. (11) And on the day whereon the hour shall come, the wicked shall be struck dumb for despair; (12) and they shall have no intercessors from among the *idols* which they associated *with God.* And they shall deny *the false gods* which they associated with *him.* (13) On the day whereon the hour shall come, on that day shall *the true believers and the infidels* be separated: (14) and they who shall have believed, and wrought righteousness, shall take their pleasure in a delightful meadow; (15) but *as for* those who shall have disbelieved, and rejected our signs, and the meeting of the next life, they shall be delivered

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place the scene of action in the confines of Arabia and Syria, near Bostra and Adhruát; others imagine the land of Persia is intended, and lay the scene in Mesopotamia, on the frontiers of that kingdom; but Ibn Abbás, with more probability, thinks it was in Palestine."—*Sale, Yahya, and Muhájid.*

(6–15) Compare with chap. xxii. 1–10.

up to punishment. (16) Wherefore glorify GOD, when the evening overtaketh you, and when ye rise in the morning: (17) and unto him be praise in heaven and earth; and at sunset, and when ye rest at noon. (18) He bringeth forth the living out of the dead, and he bringeth forth the dead out of the living; and he quickeneth the earth after it hath been dead: and in like manner shall ye be brought forth *from your graves.* (19) Of his signs *one is,* that he hath created you of dust; and behold, ye *are become* men, spread *over the face of the earth.*

‖ (20) And of his signs *another is,* that he hath created R $\frac{3}{6}$. you, out of yourselves, wives, that ye may cohabit with them; and hath put love and compassion between you: verily herein are signs unto people who consider. (21) And of his signs *are also* the creation of the heavens and the earth, and the variety of your languages, and of your complexions: verily herein are signs unto men of understanding. (22) And of his signs *are* your sleeping by night and by day, and your seeking *to provide for yourselves* of his abundance: verily herein *are* signs unto people who hearken. (23) Of his signs *others are,* that he showeth you the lightning, to *strike* terror and to *give* hope *of rain,* and that he sendeth down water from heaven, and quickeneth thereby the earth, after it hath been dead; verily herein *are* signs unto people who un-

(16, 17) "Some are of opinion that the five times of prayer are intended in this passage; the evening including the time both of the prayer of sunset and of the evening prayer properly so called, and the word I have rendered *at sunset* marking the hour of afternoon prayer, since it may be applied also to the time a little before sunset."—*Sale.*

See also note on chap. ii. 238.

(18) Compare chap. iii. 27.

(20) *Out of yourselves, i.e.,* of your own species, some being born male and others female. See chap. xvi. 74.

(21) *Variety . . . of your complexions.* "Which are certainly most wonderful, and, as I conceive, very hard to be accounted for, if we allow the several nations in the world to be all the offspring of one man, as we are assured by Scripture they are, without having recourse to the immediate omnipotency of God."—*Sale.*

(23) *Signs to people who understand, i.e.,* God in his works and

derstand. (24) And of his signs *this also is one, namely,* that the heaven and the earth stand firm at command: hereafter, when he shall call you out of the earth at one summons, behold, ye shall come forth. (25) Unto him *are subject* whosoever are in the heavens and on earth: all are obedient unto him. (26) It is he who originally produceth a creature, and afterwards restoreth the same *to life:* and this is most easy with him. He justly challengeth the most exalted comparison, in heaven and earth: and he *is* the mighty, the wise.

RUBA. ‖ (27) He propoundeth unto a comparison *taken* from
R 4/7. yourselves. Have ye, among the *slaves* whom your right hands possess, any partner in the *substance* which we have bestowed on you, so that ye become equal *sharers* therein *with them, or that* ye fear them as ye fear one another? Thus we distinctly explain *our* signs unto people who understand. (28) But those who act unjustly, *by attributing companions unto God,* follow their own lusts, without knowledge: and who shall direct him whom GOD shall cause to err? They shall have none to help them. (29) Wherefore be thou orthodox, and set thy face towards the *true* religion, the institution of GOD, to which he hath created mankind disposed: there is no change in what

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providence clearly reveals himself to those who consider him to be the only object worthy of the soul's worship. Comp. Rom. i. 19, 20.

(26) *Exalted comparison, &c.* "That is, in speaking of him we ought to make use of the most noble and magnificent expressions we can possibly devise."—*Sale.*

The import of the passage, interpreted by what follows, is that there is nothing in heaven or earth worthy of being compared with God, seeing he is the Creator of all. The challenge is of a kind which can never be met. For this reason Muslims regard all illustration of divinity or its attributes by reference to created things as sinful.

(27) Comp. chap. xvi. 77.

(29) *There is no change, &c., i.e.,* "the immutable law or rule, to which man is naturally disposed to conform, and which every one would embrace as most fit for a rational creature, if it were not for the prejudices of education. The Muhammadans have a tradition that their Prophet used to say, 'That every person is born naturally disposed to become a Muslim; but that a man's parents make him a Jew, a Christian, or a Magian.'"—*Sale.*

GOD hath created. This *is* the right religion; but the greater part of men know *it* not. (30) *And be ye* turned unto him, and fear him, and be constant at prayer, and be not idolaters. (31) Of those who have made a schism in their religion, and are *divided* into *various* sects, every sect rejoice in their own *opinion*. (32) When adversity befalleth men, they call upon their LORD, turning unto him: afterwards, when he hath caused them to taste of his mercy, behold, a part of them associate *other deities* with their LORD: (33) to show themselves ungrateful for the *favours* which we have bestowed on them. Enjoy therefore *the vain pleasures of this life;* but hereafter shall ye know *the consequence*. (34) Have we sent down unto them any authority which speaketh of the *false gods* which they associate with him? (35) When we cause men to taste mercy, they rejoice therein; but if evil befalleth them for that which their hands have before committed, behold, they despair. (36) Do they not see that GOD bestoweth provision abundantly on whom he pleaseth, and is sparing *unto whom he pleaseth?* Verily herein *are* signs unto people who believe. (37) Give unto him who is of kin *to thee* his reasonable due, and also to the poor and the stranger: this is better for those who seek the face of GOD; and they shall prosper. (38) Whatever ye shall give in usury, to be an increase of

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The words "what God hath created" manifestly refer to the orthodox religion of Islám, and the meaning is that Islám has never changed; other religions have arisen by heretical departures from the true faith, adding to and subtracting from the true faith. Muhammad believed the unity of the Godhead to be an intuitive truth.

(32, 33) Compare chap. xxix. 65, 66.

(34) *Any authority.* "That is, have we either by the mouth of any prophet or by any written revelation commanded or encouraged the worship of more gods than one?"—*Sale.*

(35) *They despair.* "And seek not to gain the favour of God by timely repentance."—*Sale.*

(37, 38) See notes on chap. ii. 261–280.

*Usury.* "Or by way of bribe. The word may include any sort of extortion or illicit gain."—*Sale.*

men's substance, shall not be increased by *the blessing of* GOD; but whatever ye shall give in alms, for GOD'S sake, they shall receive a twofold *reward.*

R 5/5. ‖ (39) *It is* GOD who hath created you, and hath provided food for you: hereafter will he cause you to die; and after that will he raise you again to life. *Is there* any of your false gods who is able to do the least of these things? Praise be unto him, and far be he removed from what they associate *with him!* (40) Corruption hath appeared by land and by sea, for *the crimes* which men's hands have committed; that it might make them to taste a part of the *fruits of that* which they have wrought, that peradventure they might turn *from their evil ways.* (41) Say, Go through the earth, and see what hath been the end of those who have been before *you:* the greater part of them were idolaters. (42) Set thy face therefore towards the right religion, before the day cometh which none can put back from GOD. On that day shall they be separated into two companies: (43) whoever shall have been an unbeliever, on him *shall* his unbelief *be charged;* and whoever shall have done that which is right, shall spread themselves *couches of repose in Paradise;* (44) that he may reward those who shall believe, and work righteousness, of his abundant liberality; for he loveth not the unbelievers. (45) Of his signs *one is* that he sendeth the winds, bearing welcome tidings *of rain,* that he may cause you to taste of his mercy; and that ships may sail at his command, that ye may seek *to enrich yourselves* of his abundance *by commerce;* and that ye may give thanks. (46) We sent apostles before thee unto their *respective* people, and they came unto them with evident proofs:

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(40) *Corruption,* viz., "mischief and public calamities; such as famine, pestilence, droughts, shipwrecks, &c., or erroneous doctrines, or a general depravity of manners."—*Sale.*

*That it might make them to taste.* "Some copies read, in the first person plural, 'That we might cause them to taste,' &c."—*Sale.*

(41) See ver. 8.

and we took vengeance on those who did wickedly; and it was incumbent on us to assist the true believers. (47) *It is* GOD who sendeth the winds and raiseth the clouds, and spreadeth the same in the heaven, as he pleaseth; and *afterwards* disperseth the same: and thou mayest see the rain issuing from the midst thereof; and when he poureth the same down on such of his servants as he pleaseth, behold, they are filled with joy; (48) although before it was sent down unto them, before *such relief*, they were despairing. (49) Consider therefore the traces of GOD'S mercy; how he quickeneth the earth after its *state of* death: verily the same will raise the dead; for he is almighty. (50) Yet if we should send a *blasting* wind, and they should see *their corn* yellow *and burnt up*, they would surely become ungrateful, after *our former favours*. (51) Thou canst not make the dead to hear, neither canst thou make the deaf to hear *thy* call, when they retire and turn their backs; (52) neither canst thou direct the blind out of their error: thou shalt make none to hear, except him who shall believe in our signs; for they are resigned *unto us*.

‖ (53) *It is* GOD who created you in weakness, and after R 6/9. weakness hath given *you* strength; and after strength he will *again* reduce *you* to weakness and grey hairs: he createth that which he pleaseth; and he *is* the wise, the powerful. (54) On the day whereon the *last* hour shall come, the wicked will swear (55) that they have not tarried above an hour: in like manner did they utter lies *in their lifetime*. (56) But those on whom knowledge hath been bestowed, and faith, will say, Ye have tarried, according to the book of GOD, until the day of resurrec-

(55) *Have not tarried, i.e.*, in the world or in their graves. See note on chap. xxiii. 114.

(56) *According to the book of God*, "that is, according to his foreknowledge and decree in the Preserved Table; or according to what is said in the Qurán, where the state of the dead is expressed by these words, 'Behind them there shall be a bar until the day of resurrection' (chap. xxiii. 101)."—*Sale, Baidhâwi.*

tion; for this *is* the day of resurrection; but ye knew *it* not. (57) On that day their excuse shall not avail those who have acted unjustly; neither shall they be invited *any more* to make themselves acceptable *unto God.* (58) And now have we propounded unto men in this Qurán parables of every kind: yet if thou bring them a verse *thereof,* the unbelievers will surely say, Ye *are* no other than publishers of vain falsehoods. (59) Thus hath GOD sealed up the hearts of those who believe not: (60) but do thou, O Muhammad, persevere with constancy, for GOD is true; and let not those induce thee to waver who have no certain knowledge.

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(60) *Persevere with constancy.* "For God will surely cause thee to triumph over all obstacles." See *Tafsír-i-Raufi in loco.*

# CHAPTER XXXI.

## ENTITLED SURAT LUQMÁN (LOKMAN).

*Revealed at Makkah.*

## INTRODUCTION.

Some account of Luqmán, from whom this chapter is named, is given by Sale under ver. 11. It is probable that Muhammad introduced this personage, who was regarded as a sage of special notoriety by the Arabs of his day, representing him as a true believer, in order to gain credit for his new religion. A similar case was noticed in chap. xviii. 82 *seq.*, where Alexander the Great is introduced as a true Muslim.

In regard to Luqmán's discourses, it is worthy of note that they correspond almost to the letter with many of Muhammad's own discourses found in other chapters of the Qurán. This, however, is in accord with his habit of making the sayings of the prophets of olden time to appear as the facsimiles of his own. (See introduction to chap. xxvi.)

Vers. 13 and 14 are evidently misplaced, as Weil has pointed out, and should be placed immediately after ver. 18. Noëldeke thinks something is wanting before ver. 15, as innahá requires a substantive to which it must refer.

### *Probable Date of the Revelations.*

Ver. 3 is thought by some authors, as Baidháwi, Jaláluddín, and Syúti, to be Madínic, because of the supposed mention of the law of alms, but the mention of that subject is too general to warrant that conclusion.

Vers. 31, 32, have been supposed by some authors, as Baidháwi and Zamaḳhshari, to refer to the Jews, and for this reason they are referred to Madína; but this interpretation is not well founded, and even if so, the inference would by no means be just.

The whole chapter may then be regarded as belonging to Makkah. It may be fixed at about the beginning of the third stage of Muhammad's mission.

*Principal Subjects.*


| | VERSES |
|---|---|
| The Qurán a direction and mercy to the righteous | 1, 2 |
| The righteous described | 3, 4 |
| An unbeliever rebuked for his contempt for the Qurán | 5, 6 |
| Blessed rewards of the righteous | 7, 8 |
| God the Creator of heaven and earth | 9, 10 |
| Luqmán gifted with wisdom | 11 |
| Luqmán's discourse to his son | 12, 15–17 |
| Parenthesis on the duty of children to their parents | 13, 14 |
| Modesty and humility enjoined | 18 |
| God's favour to mankind | 19 |
| The unreasonableness of infidel contention | 19, 20 |
| The security of true believers | 21 |
| The certain punishment of unbelief | 22, 23 |
| Praise to God, the self-sufficient Creator | 24, 25 |
| God's words infinite in number | 26 |
| Man's creation an evidence of God's sovereignty | 27 |
| The heavens declare the glory of God | 28, 29 |
| The ingratitude of idolaters to God | 30, 31 |
| Men warned to prepare for judgment | 32–34 |


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IN THE NAME OF THE MOST MERCIFUL GOD.

R $\frac{1}{10}$. ‖ (1) A. L. M. These are the signs of the wise book, (2) a direction and a mercy unto the righteous, (3) who observe the appointed times of prayer, and give alms, and have firm assurance in the life to come: (4) these are directed by their LORD, and they shall prosper. (5) There is a man who purchaseth a ludicrous story, that he may

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(1) *A. L. M.* See Prelim. Disc., p. 101, and note on chap. ii. 1.

(3) See note on chap. ii. 42.

(5) *A man who purchaseth a ludicrous story, &c., i.e.,* "vain and silly fables. The passage was revealed, it is said, on occasion of al Nudhár Ibn al Hárith, who having brought from Persia the romance of Rustam and Isfandiyár, the two heroes of that country, recited it in the assemblies of the Quraish, highly extolling the power and splendour of the ancient Persian kings, and preferring their stories

seduce *men* from the way of GOD, without knowledge, and may laugh the same to scorn: these shall suffer a shameful punishment. (6) And when our signs are rehearsed unto him he disdainfully turneth his back as though he heard them not, as though there were a deafness in his ears: wherefore denounce unto him a grievous punishment. (7) But they who shall believe and work righteousness shall enjoy gardens of pleasure; (8) they shall continue therein for ever: *this is* the certain promise of GOD, and he *is* the mighty, the wise. (9) He hath created the heavens without visible pillars *to sustain them*, and thrown on the earth mountains firmly rooted, lest it should move with you; and he hath replenished the same with all kinds of beasts; and we send down rain from heaven, and cause every kind of noble *vegetable* to spring forth therein. (10) This is the creation of GOD; show me now what they have created, who *are worshipped* besides him? verily the ungodly are in a manifest error. (11) We heretofore be-

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to those of Ád and Thamúd, David and Solomon, and the rest which are told in the Qurán. Some say that al Nudhár bought singing-girls, and carried them to those who were inclined to become Muslims, to divert them from their purpose by songs and tales."—*Sale, Baidháwi.*

*Laugh the same to scorn*, viz., by showing the superiority of the style of the Persian romance to that of the Qurán.

(9) *Mountains firmly rooted.* See note on chap. xvi. 15.

"A learned writer (Golius), in his notes on this passage, says the original word *rawásiya*, which the commentators in general will have to signify 'stable mountains,' seems properly to express the Hebrew word *mechonim, i.e.*, 'bases' or 'foundations,' and therefore he thinks the Qurán has here translated that passage of the Psalms, 'He laid the foundations of the earth, that it should not be moved for ever' (Ps. civ. 5). This is not the only instance which might be given that the Muhammadan doctors are not always the best interpreters of their own Scriptures."—*Sale.*

The thought of Muhammad is essentially different from that of the Psalmist. The former conceives of the earth as anchored in the ocean, and weighted down as with ballast by the mountains piled here and there *on the earth.* The latter regards it as based upon a solid foundation, as a house built on a rock. The words *fil ardhí* could not by any means be made to comport with the idea of *foundations*, as Golius suggests. See *Tafsír-i-Raufi in loco.*

stowed wisdom on Luqmán, *and commanded him, saying,* Be thou thankful unto GOD, for whoever is thankful shall be thankful *to the advantage of* his own soul; and if any shall be unthankful, verily GOD is self-sufficient and worthy to be praised. (12) And *remember* when Luqmán said unto his son, as he admonished him, O my son, give not a partner unto GOD, for polytheism *is* a great impiety.

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(11) *Luqmán.* "The Arab writers say that Luqmán was the son of Baúrá, who was the son or grandson of a sister or aunt of Job, and that he lived several centuries, and to the time of David, with whom he was conversant in Palestine. According to the description they give of his person, he must have been deformed enough, for they say he was of a black complexion (whence some call him an Ethiopian), with thick lips and splay feet; but in return he received from God wisdom and eloquence in a great degree, which some pretend were given him in a vision, on his making choice of wisdom preferably to the gift of prophecy, either of which were offered him. The generality of the Muhammadans, therefore, hold him to have been no prophet, but only a wise man. As to his condition, they say he was a slave, but obtained his liberty on the following occasion: His master having one day given him a bitter melon to eat, he paid him such exact obedience as to eat it all, at which his master being surprised, asked him how he could eat so nauseous a fruit. To which he replied, it was no wonder that he should for once accept a bitter fruit from the same hand from which he had received so many favours. The commentators mention several quick repartees of Luqmán, which, together with the circumstances above mentioned, agree so well with what Maximus Planudes has written of Æsop, that from thence, and from the fables attributed to Luqmán by the Orientals, the latter has been generally thought to have been no other than the Æsop of the Greeks. However that be (for I think the matter will bear a dispute), I am of opinion that Planudes borrowed great part of his life of Æsop from the traditions he met with in the East concerning Luqmán, concluding them to have been the same person, because they were both slaves, and supposed to be the writers of those fables which go under their respective names, and bear a great resemblance to one another, for it has long since been observed by learned men that the greater part of that monk's performance is an absurd romance, and supported by no evidence of the ancient writers."—*Sale, Baidháwi, &c.*

(12) *Luqmán said to his son.* "Whom some name Anám (which comes pretty near the Ennus of Planudes), some Asákam, and others Mathán."—*Sale.*

The *Tafsír-i-Raufi* gives his names as follows:—"Náam, or Mathán, or Iskam, or Mashkúr."

Observe that Luqmán uses the same language as that used constantly by Muhammad.

(13) We have commanded man concerning his parents (his mother carrieth him *in her womb* with weakness and faintness, and he is weaned in two years), *saying*, Be grateful unto me and to thy parents. Unto me shall all come *to be judged*.

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‖ (14) But if *thy parents* endeavour to prevail on thee to associate with me that concerning which thou hast no knowledge, obey them not; bear them company in this world in what shall be reasonable, but follow the way of him who sincerely turneth unto me. Hereafter unto me shall ye return, and then will I declare unto you that which ye have done. (15) O my son, verily *every matter, whether good or bad*, though it be of the weight of a grain of mustard-seed, and be *hidden* in a rock, or in the heavens, or in the earth, GOD will bring the same *to light;* for GOD *is* clear-sighted *and* knowing. (16) O my son, be constant at prayer, and command that which is just, and forbid that which is evil, and be patient under the *afflictions* which shall befall thee, for this *is* a duty absolutely incumbent *on all men*. (17) Distort not thy face *out of contempt* to men, neither walk in the earth with insolence, for GOD loveth no arrogant, vainglorious person. (18) And be moderate in thy pace, and lower thy voice, for the most ungrateful of *all* voices surely *is* the voice of asses.

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(13, 14) "These two verses are no part of Luqmán's advice to his son, but are inserted by way of parenthesis, as very pertinent and proper to be repeated here, to show the heinousness of idolatry; they are to be read (excepting some additions) in the twenty-ninth chapter (ver. 7; see also note there)."—*Sale.*

Wahl thinks these verses should follow ver. 18 of this chapter.

(14) *What shall be reasonable.* "That is, show them all deference and obedience so far as may be consistent with thy duty towards God."—*Sale.*

This duty is enforced by the parenthesis in ver. 13.

*The way of him, &c.* The commentators understand Abu Baqr to be particularly meant here, at whose persuasion Saad Ibn Waqqás became a Muslim; but the meaning is general. It is better to obey any true Muslim than to obey parents who would lead their children away from Islám. See note on chap. xxix. 7.

(18) *The voice of asses.* "To the braying of which animal the Arabs liken a loud and disagreeable voice."—*Sale.*

R $\frac{3}{12}$. ‖ (19) Do ye not see that GOD hath subjected whatever is in heaven and on earth to your service, and hath abundantly poured on you his favours, *both* outwardly and inwardly? *There are* some who dispute concerning GOD without knowledge, and without a direction, and without an enlightening book. (20) And when it is said unto them, Follow that which GOD hath revealed, they answer, Nay, we will follow that which we found our fathers to practise. What, though the devil invite them to the torment of hell? (21) Whosoever resigneth himself unto GOD, being a worker of righteousness, taketh hold on a strong handle, and unto GOD *belongeth* the issue of *all* things. (22) But whoever shall be an unbeliever, let not his unbelief grieve thee; unto us shall they return, then will we declare unto them that which they have done; for GOD knoweth the innermost parts of the breasts *of men*. (23) We will suffer them to enjoy *this world* for a little while, afterwards we will drive them to a severe punishment. (24) If thou ask them who hath created the heavens and the earth, they will surely answer GOD. Say, GOD be praised! but the greater part of them do not understand. (25) Unto GOD *belongeth* whatever *is* in heaven and earth, for GOD *is* the self-sufficient, the praiseworthy. (26) If whatever trees *are* in the earth *were* pens, and he should after that swell the sea into seven seas *of ink*, the words of GOD would not be exhausted; for GOD *is* mighty *and* wise. (27) Your creation and your resuscitation are but as *the creation and resuscitation of* one soul;

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(19) *A direction and . . . enlightening book, i.e.*, an inspired book like the Qurán.

(24) Compare chap. xxix. 61–63.

(26) "This passage is said to have been revealed in answer to the Jews, who insisted that all knowledge was contained in the law."—*Sale, Baidháwi.*

The preceding context would make the purport of this verse to be a description of God's infinite wisdom. Comp. John xxi. 24.

(27) *One soul.* "God being able to produce a million of worlds by the single word *kun, i.e.*, 'be,' and to raise the dead in general by the single word *kum, i.e.*, 'arise.'"—*Sale.*

verily GOD *both* heareth *and* seeth. (28) Dost thou not see that GOD causeth the night to succeed the day, and causeth the day to succeed the night, and compelleth the sun and the moon to serve *you?* Each *of those luminaries* hasteneth *in its course* to a determined period; and GOD *is* well acquainted with that which ye do. (29) This *is declared concerning the divine knowledge and power*, for that GOD is the true Being, and for that whatever ye invoke besides him *is* vanity, and for that GOD is the high, the great *God*.

‖ (30) Dost thou not see that the ships run in the sea, R 4 13.
through the favour of GOD, that he may show you of his signs? Verily herein *are* signs unto every patient, grateful person. (31) When waves cover them like overshadowing *clouds*, they call upon GOD, exhibiting the pure religion unto him; but when he bringeth them safe to land, *there* is of them who halteth *between the true faith and idolatry*. Howbeit, none rejecteth our signs, except every perfidious, ungrateful person. (32) O men, fear your LORD, and dread the day whereon a father shall not make satisfaction for his son, neither shall a son make satisfaction for his father at all: (33) the promise of GOD is assuredly true. Let not this present life, therefore, deceive you; neither let the deceiver deceive you concerning GOD. (34) Verily the knowledge of the hour *of judgment* is with GOD; and he causeth the rain to descend

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(29) *True Being.* This verse indicates the object for which the statements of vers. 25–28 and other similar statements in the Makkan chapters are made. It is to prove the being and attributes of the true God, especially his attributes of power and goodness, against both of which the idolaters had sinned.

(30, 31) These verses illustrate the way in which the idolaters ignore God's goodness and power as illustrated in their own deliverances from danger in answer to prayer.

(32) This verse may be connected with vers. 13 and 14; or the meaning may simply be that in the judgment-day there shall be no intercessor. See notes on chap. ii. 47, 123, and vi. 50.

(33) *The deceiver, i.e.*, the devil.

(34) "In this passage five things are enumerated which are known

*at his own appointed time ;* and he knoweth what *is* in the wombs *of females.* No soul knoweth what it shall gain on the morrow ; neither doth any soul know in what land it shall die ; but GOD *is* knowing *and* fully acquainted *with all things.*

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to God alone, viz., the time of the day of judgment; the time of rain ; what is forming in the womb, as whether it be male or female, &c. ; what shall happen on the morrow ; and where any person shall die. These the Arabs, according to a tradition of their Prophet, call 'the five keys of secret knowledge.' The passage, it is said, was occasioned by al Hárith Ibn Ámru, who propounded questions of this nature to Muhammad. As to the last particular al Baidháwi relates the following story :—The angel of death passing once by Solomon in a visible shape, and looking at one who was sitting with him, the man asked who he was, and upon Solomon's acquainting him that it was the angel of death, said, 'He seems to want me ; wherefore order the wind to carry me from hence into India :' which being accordingly done, the angel said to Solomon, 'I looked so earnestly at the man out of wonder ; because I was commanded to take his soul in India, and found him with thee in Palestine.'" —*Sale.*

# CHAPTER XXXII.

ENTITLED SURAT US SIJDA (ADORATION).

*Revealed at Makkah.*

## INTRODUCTION.

THE object for which this chapter was written seems to have been to rebuke and warn the Quraish of Makkah on account of their obstinate unbelief in the Qurán. They had boldly declared it to be a forgery, and had challenged Muhammad to hurry on the judgments of God he had threatened against their unbelief.

In reply to this accusation, Muhammad reasserts the inspired character of his revelations, and denounces the impiety of his townspeople, assuring them that God who created them would bring them out of their graves and have them before him, and pass condemnation upon them. He tells them they will then repent, but all in vain. The declaration of God must be fulfilled, "Verily I will fill hell with genii and men together!" There they shall abide for ever; and so often as they shall endeavour to escape, they shall be dragged back again into torments.

The chapter ends with words indicating the mutual defiance of Muhammad and his people.

### *The Probable Date of the Revelations.*

The interpretation which would make ver. 16 refer to the poor emigrants at Madína, and vers. 18–21 to an incident at the battle of Badr, being erroneous, the whole chapter must be regarded as Makkan. Guided by the style and spirit of the contents, the date may be fixed approximately at about the middle of the third stage of Muhammad's ministry. If, however, the temporal punishment alluded to in ver. 21 be the great famine, as suggested in note there, the date would be much later.

*Principal Subjects.*


| | VERSES |
|---|---|
| The Qurán is without doubt inspired revelation | 1 |
| Muhammad did not forge the Qurán | 2 |
| The heavens and earth created in six days | 3 |
| God will judge all men after the resurrection | 4 |
| The Omniscient God the Creator of mankind | 5-8 |
| Yet man, the creature, denies the resurrection | 9, 10 |
| Unbelievers shall be brought before God | 11 |
| They shall repent too late to avail for pardon | 12 |
| Hell must be filled with genii and men | 13, 14 |
| The reward of true believers | 15–19 |
| The punishment of unbelievers here and hereafter | 20, 21 |
| To reject God's signs a great sin | 22 |
| The Pentateuch given to Moses | 23 |
| Teachers chosen from among the Israelites to direct them in the way of God | 24 |
| God will settle their disputes in the Judgment-day | 25 |
| The people of Makkah warned by the fate of their predecessors | 26 |
| The resurrection typified in nature, but infidels do not understand | 27 |
| The infidels urge Muhammad to hasten the judgment-day | 28–30 |


IN THE NAME OF THE MOST MERCIFUL GOD.

R $\frac{1}{14}$. ‖ (1) A. L. M. The revelation of *this* book, *there is* no doubt thereof, *is* from the LORD of all creatures. (2) Will they say, Muhammad hath forged it? Nay, it is the truth from thy LORD, that thou mayest preach to a people unto whom no preacher hath come before thee; peradventure they will be directed. (3) *It is* GOD who hath created the heavens and the earth, and whatever *is* between them, in six days; and then ascended *his* throne.

(1) *A. L. M.* See Prelim. Disc., p. 101, and note on chap. ii. 1.
*There is no doubt.* See note on chap. ii. 2.
(2) *Muhammad hath forged it.* See chap. xi. 36, and xxv. 5, 6.
*Unto whom no preacher hath come before thee.* See note on chap. xxviii. 46.
(3) *Six days.* See notes on chaps. vii. 55, x. 3, xl. 8, and xxv. 60.

Ye have no patron or intercessor besides him. Will ye not therefore consider? (4) He governeth *all* things from heaven even to the earth: hereafter shall they return unto him, on the day whose length shall be a thousand years, of those which ye compute. (5) This *is* he who knoweth the future and the present; the mighty, the merciful. (6) *It is he* who hath made everything which he hath created exceeding good; and first created man of clay, (7) and afterwards made his posterity of an extract of despicable water; (8) and then formed him *into proper shape*, and breathed of his spirit into him; and hath given you *the senses of* hearing and seeing, and hearts *to understand*. How small thanks do ye return? (9) And they say, When we shall lie hidden in the earth, shall we be

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*No patron or intercessor besides him.* See notes on chaps. ii. 47, 123, 254, and vi. 50.

(4) *A thousand years.* "As to the reconciliation of this passage with another (chap. lxx. 4), which seems contradictory, see the Prelim. Disc., p. 137.

"Some, however, do not interpret the passage before us of the resurrection, but suppose that the words here describe the making and executing of the decrees of God, which are sent down from heaven to earth, and are returned (or *ascend*, as the verb properly signifies) back to him, after they have been put in execution; and present themselves, as it were, so executed, to his knowledge, in the space of a day with God, but with man, of a thousand years. Others imagine this space to be the time which the angels who carry the divine decrees and bring them back executed take in descending and reascending, because the distance from heaven to earth is a journey of five hundred years: and others fancy that the angels bring down at once decrees for a thousand years to come, which being expired, they return back for fresh orders, &c."—*Sale, Baidhâwi.*

All these explanations have been made to avoid the contradiction alluded to above. The expressions "return to him" and "the day" are too definitely fixed to admit of any reference except to the day of judgment. The sentiment of the following verses also limits the meaning in the same way.

(7) *Despicable water.* See note on chap. xxiv. 44.

(8) *Breathed his spirit into him.* If the spirit referred to here does not mean Gabriel, it may fairly be asked why the commentators should insist on understanding Gabriel to be alluded to in the passages which speak of Mary's conception by the Holy Spirit. See notes on chap. ii. 86, iii. 39, and iv. 169.

*raised thence* a new creature? (10) Yea, they deny the meeting of their LORD *at the resurrection.* (11) Say, The angel of death, who is set over you, shall cause you to die: then shall ye be brought back unto your LORD.

R $\frac{2}{15}$. ‖ (12) If thou couldest see when the wicked shall bow down their heads before their LORD, *saying*, O LORD, we have seen and have heard: suffer us therefore to return *into the world*, and we will work that which is right; since we are now certain *of the truth of what hath been preached to us, thou wouldest see an amazing sight.* (13) If we had pleased, we had certainly given unto every soul its direction; but the word *which hath proceeded* from me must necessarily be fulfilled *when I said*, Verily I will fill hell with genii and men altogether. (14) Taste therefore *the torment prepared for you*, because ye have forgotten the coming of this your day: we also have forgotten you; taste therefore the punishment of eternal duration for that which ye have wrought. (15) Verily they only believe in our signs who, when they are warned thereby, fall down adoring and celebrate the praise of their LORD, and are not elated with pride; (16) their sides are raised from *their* beds, calling on their LORD with fear and with hope; and they distribute alms out of what we have bestowed on them. (17) No soul knoweth the complete satisfaction which is secretly pre-

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(11) *The angel of death.* See Prelim. Disc., p. 120.

(13) *I will fill hell, &c.* See note on chap. xi. 119, also vii. 180.

(14) *Taste therefore, &c.* See note on chaps. ii. 38, and iv. 54.

*Eternal duration.* This for infidels only. Modern Muslims believe that those Muslims who merit hell-fire will be delivered again after enduring the punishment of their sin; but this doctrine receives no more support from the Qurán than does the Roman Catholic doctrine of purgatory receive from the Bible.

(17) *No soul, &c.* "Not even an angel of those who approach nearest God's throne, nor any prophet who hath been sent by him." —*Sale, Baidháwi.*

This is one of a very few passages of the Qurán relied on by Muslims of advanced thought (Syed Amir Ali, *Life of Mahomet*, p. 279) to prove that the heaven of Islám does not afford simply material and carnal joys. But this passage predicates nothing on

pared for them, as a reward for that which they have wrought. (18) Shall he, therefore, who is a true believer *be* as he who is an impious transgressor? They shall not be held equal. (19) As to those who believe and do that which is right, they shall have gardens of *perpetual* abode, an ample recompense for that which they shall have wrought; (20) but as for those who impiously transgress, their abode *shall be hell*-fire; so often as they shall endeavour to get thereout, they shall be dragged back into the same, and it shall be said unto them, Taste ye the torment of *hell*-fire, which ye rejected as a falsehood. (21) And we will cause them to taste the nearer punishment *of this world*, besides the more grievous punishment *of the next;* peradventure they will repent.

|| (22) Who is more unjust than he who is warned by the signs of his LORD, and then turneth aside from the same? We will surely take vengeance on the wicked. (23) We heretofore delivered the book *of the law* unto Moses; wherefore be not thou in doubt as to the revelation thereof: and we ordained the same *to be* a direction

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this subject whatever, while the Qurán is full of descriptions of the gardens, rivers, black-eyed maidens, &c., of Paradise. See note on chap. iii. 15.

*Satisfaction.* "Literally, 'The joy of the eyes.' The commentators fail not, on occasion of this passage, to produce that saying of their Prophet, which was originally none of his own:—'God saith, I have prepared for my righteous servants what eye hath not seen, nor hath ear heard, nor hath entered into the heart of man to conceive.'"—*Sale.*

The very expression "the joy of the eyes" proves that this passage describes material and not spiritual joys, as the clever apologist just referred to would have us to infer. Further, these very joys are described below in ver. 19.

(21) *The nearer punishment.* Of war, or imprisonment, or famine (*Tafsír-i-Raufí*). The allusion is probably to the famine which visited Makkah during the eleventh or twelfth year of Muhammad's ministry. See chaps. vii. 95, x. 22–24, and xxiii. 77, and notes there.

(23) *Book.* See chap. vi. 93.

*Be not in doubt as to the revelation,* "or, as some interpret it, 'of the revelation of the Qurán to thyself;' since the delivery of the law to Moses proves that the revelation of the Qurán to thee is not the

unto the children of Israel; (24) and we appointed teachers from among them, who should direct *the people* at our command, when they had persevered with patience, and had firmly believed in our signs. (25) Verily thy LORD will judge between them on the day of resurrection concerning that wherein they have disagreed. (26) Is it not known unto them how many generations we have destroyed before them, through whose dwellings they walk? Verily herein are signs: will they not therefore hearken? (27) Do they not see that we drive rain unto a land bare of grass and parched up, and thereby produce corn, of which their cattle eat, and themselves *also?* Will they not therefore regard? (28) The *infidels* say *to the true believers,* When *will* this decision *be made between us,* if ye speak truth? (29) Answer, On the day of *that* decision, the faith of those who shall have disbelieved shall not avail them; neither shall they be respited *any longer.* (30) Wherefore avoid them and expect *the issue:* verily they expect *to obtain some advantage over thee.*

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first instance of the kind. Others think the words should be translated thus: 'Be thou not in doubt as to thy meeting of that prophet;' supposing that the interview between Moses and Muhammad in the sixth heaven, when the latter took his night journey thither, is here intended (Prelim. Disc., p. 80)."—*Sale.*

Noëldeke understands the word translated here *revelation*, but which should be translated *meeting*, as in Sale's note, to have the same meaning as it has in ver. 10. He, however, is probably mistaken in supposing the clause does not belong here; for, understood as a parenthesis, the clause would refer to the doctrine of the resurrection taught in ver. 10 and understood in all that intervenes between that verse and the one under consideration, the meaning being that this doctrine is confirmed by the book of Moses.

(26) *Through whose dwellings they walk.* "The Makkans frequently passing by the place where the Ádites, Thamúdites, Midianites, Sodomites, &c., once dwelt."—*Sale.*

(28) *This decision.* "That is, on the day of judgment; though some suppose the day here intended to be that of the victory at Badr, or else that of the taking of Makkah, when several of those who had been proscribed were put to death without remission (Prelim. Disc., p. 92)."—*Sale.*

(30) *Avoid them, and expect the issue; i.e.,* await God's judgment on the infidels, as they expect your downfall.

# CHAPTER XXXIII.

ENTITLED SURAT UL AHZÁB (THE CONFEDERATES).

*Revealed at Madína.*

## INTRODUCTION.

THIS chapter takes its name from the confederated tribes, which, at the instigation of the exiled Bani Nadhír, attacked Madína, and were repulsed at the memorable battle of the Ditch.

A portion of the chapter deals with the conduct of the disaffected inhabitants of Madína at the time of the siege, and the subsequent destruction of the Bani Qainuqáa. The principal interest of the chapter surrounds those passages relating to Muhammad's marriage with the divorced wife of his adopted son, Zaid Ibn Hárith. The question of the character of these revelations is discussed in the notes. Suffice it to say here, that in all the range of the Qurán there is no chapter affording such decisive evidence of Muhammad's imposture as this one does, and nowhere does the sensuality and carnal jealousy of the Arabian prophet receive such a clear exposure.

### *Probable Date of the Revelations.*

According to Noëldeke, the passages relating to the battle of the Ditch, the conduct of the disaffected, and the destruction of the Qainuqáa (vers. 9–29), certainly belong to A.H. 5. Those referring to Muhammad's marriage with Zainab (vers. 1–5 and 35–40), and those which relate to the guests who stayed too long at Zainab's wedding (vers. 53–58), belong to about the same, though a somewhat later, date, yet to a time previous to the war with the Bani Mustaliq, as is evident from the part played by Zainab in the affair of Ayesha (see introduction to chap. xxiv.) To about the same date may be referred vers. 6–8; vers. 30–34 relating to a disagreement between Muhammad and his wives, probably due to the introduction of Zainab into the harem; and vers. 49–51, which give permission to Muhammad to

marry slaves, he having taken to himself Raihána after the defeat and slaughter of the Bani Qainuqáa. The remaining verses (41–48, 52, and 69–73), excepting vers. 52 and 59, perhaps belong to the same period as does the greater part of the chapter. Ver. 52, however, must be referred to a period later than A.H. 7, when Muhammad's harem was completed by his marriage with Maimúna (see Muir's *Life of Mahomet*, vol. iv. p. 89). Ver. 59 also must be placed as late as A.H. 8, if not later, inasmuch as Muhammad's daughter, Umm Kulthúm, died at this time, leaving Fátima alone, who would be spoken of in the singular number, whereas here the plural is used. It therefore appears that, excepting these two verses, the whole chapter may be referred to the year A.H. 5.

*Principal Subjects.*


| | VERSES |
|---|---|
| Muhammad to obey God rather than the unbelievers | 1–3 |
| Adopted sons not to be regarded as real sons by Muslims | 4, 5 |
| Muhammad's wives the mothers of the faithful | 6 |
| The covenant of the prophets with God | 7, 8 |
| God's favour to the Muslims at the Ditch | 9–11 |
| The disaffected people of Madína rebuked | 12–15 |
| None can flee from God's anger | 16, 17 |
| The treachery of the hypocrites of Madína exposed | 18–20 |
| Muhammad an example to the faithful | 21 |
| Patient endurance of the believers at the Ditch | 22–24 |
| The triumph at the Ditch attributed to God's favour | 25 |
| Reference to the slaughter of the Bani Qainuqáa | 26, 27 |
| Muhammad's wives rebuked | 28, 29 |
| Muhammad's wives, if incontinent, to be doubly punished, but if faithful, to be doubly rewarded | 30, 31 |
| They are exhorted to modest behaviour and piety | 32–34 |
| Blessings promised to faithful men and women | 35 |
| Revelations touching the Zainab scandal | 36–40 |
| The blessedness of true believers | 41–43 |
| Muhammad a witness and preacher of good tidings | 44–47 |
| The law of divorce modified | 48 |
| Special privileges of Muhammad in respect to women | 49–51 |
| Muhammad limited in respect to wives | 52 |
| Conduct to be observed by believers at the Prophet's house | 53–55 |
| God and the angels bless Muhammad, who should be treated with respect by believers | 56 |
| The curse of those who offend Muhammad or the Muslims | 57, 58 |
| Command respecting the veiling of Muslim women | 59 |
| Threatened punishment of Madína hypocrites | 60–62 |

VERSES
Men know not the hour of judgment . . . . . 63
Awful fate of infidels . . . . . 64-68
Believers exhorted to respectful treatment of their Prophet . 69-71
The responsibilities of the faithful . . . . . 72, 73

IN THE NAME OF THE MOST MERCIFUL GOD.

R 1 17

‖ (1) O Prophet, fear GOD, and obey not the unbelievers and the hypocrites: verily GOD is knowing *and* wise. (2) But follow that which is revealed unto thee from thy LORD; for GOD is well acquainted with that which ye do; (3) and put thy trust in GOD; for GOD is a sufficient protector. (4) GOD hath not given a man two hearts within him; neither hath he made your wives (some of whom ye divorce, regarding them thereafter as your mothers) your *true* mothers; nor hath he made your adopted sons your *true* sons. This *is* your saying in your mouths: but GOD

(1) *Obey not, &c.* "It is related that Abu Sufián, Akramah Ibn Ábi Jahl, and Abul A'war al Salamí, having an amicable interview with Muhammad, at which were present also Abdullah Ibn Ubbai, Muattib Ibn Kushair, and Jadd Ibn Qais, they proposed to the Prophet, that if he would leave off preaching against the worship of their gods, and acknowledge them to be mediators, they would give him and his Lord no further disturbance; upon which these words were revealed."—*Sale, Baidháwi.*

This story looks very like an invention of the commentators to explain the passage. A more probable interpretation is, that these words counsel the Prophet not to be guided by the opinions of infidels in the matter of Zainab, mentioned farther on.

(4) "This passage was revealed to abolish two customs among the old Arabs. The first was their manner of divorcing their wives when they had no mind to let them go out of the house or to marry again; and this the husband did by saying to the woman, 'Thou art henceforward to me as the back of my mother;' after which words pronounced he abstained from her bed, and regarded her in all respects as his mother, and she became related to all his kindred in the same degree as if she had been really so. The other custom was the holding their adopted sons to be as nearly related to them as their natural sons, so that the same impediments of marriage arose from that supposed relation in the prohibited degrees as it would have done in the case of a genuine son. The latter Muhammad had a peculiar reason to abolish, viz., his marrying the divorced

speaketh the truth; and he directeth the *right* way. (5) Call *such as are adopted* the sons of their *natural* fathers: this *will be* more just in the sight of GOD. And if ye know not their fathers, *let them be as* your brethren in religion, and your companions: and it shall be no crime in you that ye err *in this matter;* but that *shall be criminal* which your hearts purposely design; for GOD is gracious *and* merciful. (6) The Prophet *is* nigher unto the true believers than their own souls; and his wives *are*

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wife of his freedman Zaid, who was also his adopted son; of which more will be said by and by. By the declaration which introduces this passage, that God *has not given a man two hearts,* is meant that a man cannot have the same affection for supposed parents and adopted children as for those who are really so. They tell us the Arabs used to say of a prudent and acute person that he had two hearts; whence one Abu Mámir, or, as others write, Jamíl Ibn Asad al Fihrí, was surnamed Dhul qalbain, or *the man with two hearts.*"—*Sale, Baidháwi, Jaláluddín.*

One would think this argument effective against polygamy.

(5) *That ye err, i.e.,* if ye err in the manner of addressing adopted sons through ignorance or mistake.

(6) *The Prophet is nigher, &c.* "Commanding them nothing but what is for their interest and advantage, and being more solicitous for their present and future happiness even than themselves; for which reason he ought to be dear to them, and deserves their utmost love and respect. In some copies these words are added, 'And he is a father unto them;' every prophet being the spiritual father of his people, who are therefore brethren. It is said that this passage was revealed on some of Muhammad's followers telling him, when he summoned them to attend him in the expedition of Tabúq, that they would ask leave of their fathers and mothers."—*Sale, Baidháwi.*

The object of these words is the same as that of the next clause, viz., to prevent any one from marrying any of the Prophet's wives, which piece of legislation no doubt increased his influence over his wives not a little.

*His wives are their mothers.* "Though the spiritual relation between Muhammad and his people, declared in the preceding words, created no impediment to prevent his taking to wife such women among them as he thought fit; yet the commentators are of opinion that they are here forbidden to marry any of his wives."—*Sale, Baidháwi.*

Nothing could better illustrate the selfishness of Muhammad than this. The manifest purpose of this revelation was to prevent any of his wives ever marrying again. Let it not be forgotten that this is all represented as coming from God. We should like to see how the apologists would reconcile this, and a good deal more of the same

their mothers. Those who are related by consanguinity *are* nigher of kin the one of them unto the others, according to the book of GOD, than the *other* true believers, and the Muhájjirún: unless that ye do what is fitting and reasonable to your relations *in general*. This is written in the book *of God*. (7) *Remember* when we accepted their covenant from the prophets, and from thee, *O Muhammad*, and from Noah, and Abraham, and Moses, and Jesus the son of Mary, (8) and received from them a firm covenant; that *God* may examine the speakers of truth concerning their veracity: and he hath prepared a painful torment for the unbelievers.

|| (9) O true believers, remember the favour of GOD towards you, when armies *of infidels* came against you, R 2 1 8.

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kind in this chapter, with their theory of Muhammad's sincerity and honesty as a prophet.

*Muhájjirún.* "These words, which also occur, excepting the latter part of the sentence, in the eighth chapter, abrogate that law concerning inheritances published in the same chapter (ver. 73), whereby the Muhájjirún and Ansárs were to be the heirs of one another, exclusive of their nearer relations who were infidels."—*Sale.*

*The book of God.* "The Preserved Table, the Qurán, or Pentateuch."—*Sale.*

Here it means the Qurán.

(7) *Their covenant.* "Jaláluddín supposes this covenant was made when Adam's posterity were drawn forth from his loins, and appeared before God like small ants (chap. vii. 173); but Marracci conjectures that the covenant here meant was the same which the Talmudists pretend all the prophets entered into with God on Mount Sinai, where they were all assembled in person with Moses (chap. iii. 80)."—*Sale.*

(8) *A firm covenant.* "Whereby they undertook to execute their several commissions, and promised to preach the religion commanded them by God."—*Sale.*

*Examine . . . their veracity, i.e.*, "that he may at the day of judgment demand of the prophets in what manner they executed their several commissions, and how they were received by their people; or, as the words may also import, that he may examine those who believed on them concerning their belief, and reward them accordingly."—*Sale.*

(9) *When armies came against you.* "These were the forces of the Quraish and the tribe of Ghatfán, confederated with the Jews of al Nadhír and Quraidha, who besieged Madína to the number of twelve thousand men, in the expedition called the *war of the Ditch*."—*Sale.*

and we sent against them a wind, and hosts *of angels* which ye saw not: and GOD beheld that which ye did, (10) when they came against you from above you, and from below you, and when *your* sight became troubled, and *your* hearts came even to *your* throats *for fear*, and ye imagined of GOD *various* imaginations. (11) There were the faithful tried, and made to tremble with a violent trembling. (12) And when the hypocrites, and those in whose heart was an infirmity, said, GOD and his Apostle have made you no other than a fallacious promise. (13) And when a party of them said, O inhabitants of Yathrib,

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*A wind and host of angels.* "On the enemies' approach, Muhammad, by the advice of Salmán the Persian, ordered a deep ditch or entrenchment to be dug round Madína, for the security of the city, and went out to defend it with three thousand men. Both sides remained in their camps near a month, without any other acts of hostility than shooting of arrows and slinging of stones; till, in a winter's night, God sent a piercing cold east wind, which benumbed the limbs of the confederates, blew the dust in their faces, extinguished their fires, overturned their tents, and put their horses in disorder, the angels at the same time crying, 'Allah akbar!' round about their camp; whereupon Tulaiha Ibn Khuwailid the Asadite said aloud, 'Muhammad is going to attack you with enchantments, wherefore provide for your safety by flight;' and accordingly the Quraish first, and afterwards the Ghatfánites, broke up the siege and returned home; which retreat was also not a little owing to the dissensions among the confederate forces, the raising and fomenting whereof the Muhammadans also ascribe to God. It is related that when Muhammad heard that his enemies had retired, he said, 'I have obtained success by means of the east wind; Ad perished by the west wind.'"—*Sale, Baidháwi, Abul Fida.*

(10) *From above . . . and . . . below.* "The Ghatfánites pitched on the east side of the town, on the higher part of the valley, and the Quraish on the west side, on the lower part of the valley."—*Sale, Baidháwi, &c.*

*Various imaginations.* "The sincere and those who were more firm of heart fearing they should not be able to stand the trial, and the weaker-hearted and hypocrites thinking themselves delivered up to slaughter and destruction."—*Sale.*

(12) *A fallacious promise.* "The person who uttered these words, it is said, was Muattib Ibn Kushair, who told his fellows that Muhammad had promised them the spoils of the Persians and the Greeks, whereas now not one of them dared to stir out of their intrenchment."—*Sale, Baidháwi.*

So also on ver. 1.

(13) *A party.* "Aus Ibn Qaidhi and his adherents."—*Sale.* The

*there is* no place *of security* for you *here;* wherefore return *home.* And a part of them asked leave of the Prophet *to depart,* saying, Verily our houses are defenceless *and exposed to the enemy:* but they were not defenceless; *and* their intention was no other than to fly. (14) If *the city* had been entered upon them *by the enemy* from the parts adjacent, and they had been asked to desert *the true believers and to fight against them,* they had surely consented thereto; but they had not, *in such case,* remained in the same, but a little while. (15) They had before made a covenant with GOD that they would not turn *their* backs; and the *performance of their* covenant with GOD shall be examined into *hereafter.* (16) Say, Flight shall not profit you, if ye fly from death or from slaughter; and *if it would,* yet shall ye not enjoy *this world* but a little. (17) Say, Who *is* he who shall defend you against GOD, if he is pleased *to bring* evil on you, or is pleased *to show* mercy towards you? They shall find none to patronise or protect them besides GOD. (18) GOD already knoweth those among you who hinder *others from following his Apostle,* and who say unto their brethren, Come hither unto us; and who come not to battle, except a little; (19) being covetous towards you: but when fear

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*Tafsír-i-Raufi* has it, "Aus Ibn Qabtí, Abu Arábah, and Ibn Ubbai."

*Yathrib.* "This was the ancient and proper name of Madína, or of the territory on which it stands. Some suppose the town was so named from its founder, Yathrib, the son of Kábiya, the son of Mahlayal, the son of Aram, the son of Sem, the son of Noah; though others tell us it was built by the Amalekites."—*Sale.*

(14) *In the same, i.e.,* "in the city, or in their apostasy and rebellion, because the Muslims would surely succeed at last."—*Sale.*

(15) "The persons meant here were Banu, Hárith, &c., who having behaved very ill and run away on a certain occasion, promised they would do so no more."—*Sale, Baidháwi.*

(16) *Flight shall not profit you, &c.* See notes on chap. iii. 145, 155.

(18) *Except a little.* "Either coming to the army in small numbers, or staying with them but a little while and then returning on some feigned excuse, or behaving ill in time of action. Some expositors take these words to be part of the speech of the hypo-

cometh *on them,* thou seest them look unto thee *for assistance,* their eyes rolling about like *the eyes* of him who fainteth by reason of *the agonies of* death: yet when *their* fear is past they inveigh against you with sharp tongues; being covetous of the best *and most valuable part of the spoils.* These believe not *sincerely;* wherefore GOD hath rendered their works of no avail; and this is easy with GOD. (20) They imagined that the confederates would not depart *and raise the siege;* and if the confederates should come *another time,* they would wish to live in the deserts among the Arabs who dwell in tents, *and there* to inquire after news concerning you; and although they were with you *this time,* yet they fought not, except a little.

R 3 19. ‖ (21) Ye have in the Apostle of GOD an excellent example, unto him who hopeth in GOD and the last day, and remembereth GOD frequently. (22) When the true believers saw the confederates, they said, This *is* what GOD and his Apostle have foretold us; and God and his Apostle have spoken the truth: and it only increased their faith and resignation. (23) Of the true believers *some*

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crites, reflecting on Muhammad's companions for lying idle in the trenches, and not attacking the enemy."—*Sale.*

(19) *Covetous towards you, i.e.,* "sparing of their assistance either in person or with their purse, or being greedy after the booty."—*Sale.*

(20) *They would wish to live in the desert,* "that they might be absent, and not obliged to go to war."—*Sale.*

*To inquire after news, &c., i.e.,* in order to take advantage of any success that might accrue to the Muslims to come out, and by declaring themselves on your side, claim a share of the booty.

(21) *An excellent example,* viz., "of firmness in time of danger, of confidence in the divine assistance, and of piety by fervent prayer for the same."—*Sale.*

(22) *This is what God . . . foretold,* viz., "that we must not expect to enter Paradise without undergoing some trials and tribulations (chap. xxix. 2). There is a tradition that Muhammad actually foretold this expedition of confederates some time before, and the success of it."—*Sale, Baidháwi.*

(23) *Some . . . performed, &c.* "By standing firm with the Prophet, and strenuously opposing the enemies of the true religion, according to their engagement."—*Sale.*

men justly performed what they had promised unto GOD; and some of them have finished their course, and some of them wait *the same advantage;* and they changed not *their promise* by deviating *therefrom in the least;* (24) that GOD may reward the just performers *of their covenant* for their fidelity, and may punish the hypocritical, if he pleaseth, or may be turned unto them; for GOD *is* ready to forgive, *and* merciful. (25) GOD hath driven back the infidels in their wrath: they obtained no advantage; and GOD was *a* sufficient *protector* unto the faithful in battle; for GOD is strong *and* mighty. (26) And he hath caused such of those who have received the Scriptures as assisted *the confederates* to come down out of their fortresses, and

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*Some . . . have finished, &c.* "Or, as the words may be translated, *have fulfilled their vow*, or *paid their debt* to nature, by falling martyrs in battle; as did Hamza, Muhammad's uncle, Musáb Ibn Omair, and Aus Ibn al Nadr, who were slain at the battle of Ohod. The martyrs at the war of the Ditch were six, including Saad Ibn Muádh, who died of his wound about a month after."—*Sale, Baidháwi.*

*Some . . . wait.* "As Othmán and Talha."—*Sale, Baidháwi.*

(26) *Those who have received the Scriptures, &c.* "These were the Jews of the tribe of Quraidha, who, though they were in league with Muhammad, had, at the incessant persuasion of Kááb Ibn Asad, a principal man among them, perfidiously gone over to his enemies in this war of the Ditch, and were severely punished for it. For the next morning, after the confederate forces had decamped, Muhammad and his men returned to Madína, and laying down their arms, began to refresh themselves after their fatigue; upon which Gabriel came to the Prophet and asked him whether he had suffered his people to lay down their arms when the angels had not laid down theirs; and ordering him to go immediately against the Quraidhites, assuring him that himself would lead the way. Muhammad, in obedience to the divine command, having caused public proclamation to be made that every one should pray that afternoon for success against the sons of Quraidha, set forward upon the expedition without loss of time; and being arrived at the fortress of the Quraidhites, besieged them for twenty-five days, at the end of which those people, being in great terror and distress, capitulated, and at length, not daring to trust to Muhammad's mercy, surrendered at the discretion of Saad Ibn Muádh, hoping that he, being the prince of the tribe of Aus, their old friends and confederates, would have some regard for them. But they were deceived; for Saad, being greatly incensed at their breach of faith, had begged of God that he might not die of the wound he had received at the Ditch till

he cast into their hearts terror *and dismay:* a part *of them* ye slew, and a part ye made captives; (27) and *God* hath caused you to inherit their land, and their houses, and their wealth, and a land on which ye have not trodden; for GOD is almighty.

R 4 1. ‖ (28) O Prophet, say unto thy wives, If ye seek this present life and the pomp thereof, come, I will make a

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he saw vengeance taken on the Quraidhites, and therefore adjudged that the men should be put to the sword, the women and children made slaves, and their goods divided among the Muslims; which sentence Muhammad had no sooner heard than he cried out 'that Saad had pronounced the sentence of God;' and the same was accordingly executed, the number of men who were slain amounting to six hundred, or, as others say, to seven hundred, or very near, among whom were Huyai Ibn Akhtab, a great enemy of Muhammad's, and Qááb Ibn Asad, who had been the chief occasion of the revolt of their tribe: and soon after Saad, who had given judgment against them, died, his wound, which had been skinned over, opening again."—*Sale, Baidháwi, Abul Fida.*

*He cast . . . terror.* "This was the work of Gabriel, who, according to his promise, went before the army of Muslims. It is said that Muhammad, a little before he came to the settlement of the Quraidhites, asking some of his men whether anybody had passed them, they answered that Dulíya Ibn Khalífa the Qalbite had just passed by them, mounted on a white mule with housings of satin: to which he replied, 'That person was the Angel Gabriel, who is sent to the sons of Quraidha to shake their castles, and to strike their hearts with fear and consternation.'"—*Sale, Ibn Isháq.*

(27) *Their wealth.* "Their immovable possessions Muhammad gave to the Muhájjirún, saying that the Ansárs were in their own houses, but that the others were destitute of habitations. The movables were divided among his followers, but he remitted the fifth part, which was usual to be taken in other cases (chap. viii. 2)."—*Sale.*

*A land on which ye have not trodden.* "By which some suppose Persia and Greece are meant; others, Khaibar; and others, whatever lands the Muslims may conquer till the day of judgment."—*Sale.*

(28) *Say unto thy wives.* "This passage was revealed on Muhammad's wives asking for more sumptuous clothes and an additional allowance for their expenses: and he had no sooner received it than he gave them their option, either to continue with him or to be divorced, beginning with Ayesha, who chose *God and his Apostle*, and the rest followed her example; upon which the Prophet thanked them, and the following words were revealed, viz., 'It shall not be lawful for thee to take other women to wife hereafter,' &c. From hence some have concluded that a wife who has her option

handsome provision for you, and I will dismiss you with an honourable dismission; (29) but if ye seek GOD and his Apostle, and the life to come, verily GOD hath prepared for such of you as work righteousness a great reward. (30) O wives of the Prophet, whosoever of you shall commit a manifest wickedness, the punishment *thereof* shall be doubled unto her twofold, and this is easy with GOD:

|| (31) But whosoever of you shall be obedient unto GOD and his Apostle, and shall do that which is right, we will give her her reward twice, and we have prepared for her an honourable provision *in Paradise.* (32) O wives of the Prophet, ye are not as other women: if ye fear *God,* be not too complaisant in speech, lest he should covet in whose heart is a disease *of incontinence;* but speak the speech which is convenient. (33) And sit still in your houses; and set not out yourselves with the ostentation of the former *time of* ignorance; and observe the ap- TWENTY-SECOND SIPARA.

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given her, and chooses to stay with her husband, shall not be divorced; though others are of a contrary opinion."—*Sale.*

(30) *A manifest wickedness.* The original word usually indicates incontinence.

*The punishment shall be doubled.* "For the crime would be more enormous and unpardonable in them, because of their superior condition and the grace which they have received from God; whence it is that the punishment of a free person is ordained to be double that of a slave (chap. iv. 24); and prophets are more severely reprimanded for their faults than other men."—*Sale, Baidhâwi.*

(31) *We will give her her reward twice.* "Once for her obedience, and a second time for her conjugal affection to the Prophet and handsome behaviour to him."—*Sale.*

(32) The veil of revelation is too thin to conceal the jealousy of the Prophet. After his experience in the case of Zainab, he had some reason to fear lest he might be unable to secure for his wives the treatment due to the mothers of the faithful. See above on ver. 6.

(33) *Times of ignorance.* "That is, in the old time of idolatry. Some suppose the times before the Flood or the time of Abraham to be here intended, when women adorned themselves with all their finery, and went abroad into the streets to show themselves to the men."—*Sale, Baidhâwi.*

*A perfect purification.* "The pronouns of the second person in this part of the passage being of the masculine gender, the Shiites pretend the sentence has no connection with the foregoing or the

pointed times of prayer and give alms, and obey GOD and his Apostle; for GOD desireth only to remove from you the abomination *of vanity, since ye are* the household *of the Prophet*, and to purify you by a *perfect* purification. (34) And remember that which is read in your houses of the signs of GOD and of the wisdom *revealed in the Qurán;* for GOD is clear-sighted, *and* well acquainted *with your actions.*

R 5/2. ‖ (35) Verily the Muslims of either sex, and the true believers of either sex, and the devout men and the devout women, and the men of veracity and the women of veracity, and the patient *men* and the patient *women*, and the humble *men* and the humble *women*, and the almsgivers of either sex, and the *men* who fast and the *women* who fast, and the chaste *men* and the chaste *women*, and those of either sex who remember GOD frequently; for them hath GOD prepared forgiveness and a great reward. (36) It is not *fit* for a true believer of either sex, when

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following words, and will have it that by the *household of the Prophet* are particularly meant Fátima and Ali, and their two sons Hasan and Husain, to whom these words are directed."—*Sale, Baidháwi.*

(36) "This verse was revealed on account of Zainab (or Zenobia), the daughter of Jahash, and wife of Zaid, Muhammad's freedman, whom the Prophet sought in marriage, but received a repulse from the lady and her brother Abdullah, they being at first averse to the match, for which they are here reprehended. The mother of Zainab, it is said, was Amína, the daughter of Abdulmutallib, and aunt to Muhammad."—*Sale, Baidháwi, Jalāluddín.*

Mr. Bosworth Smith (*Mohammed and Mohammedanism*, p. 145), in his endeavour to remove "the deepest stain on Muhammad's memory, the production of a Sura in which he legalises in God's name his marriage with Zainab," says, "The production of this Sura, whatever else it proves about Muhammad, seems to me to prove not his conscious insincerity, but the reverse; he had already attained his end, why then blazon his shame, if shame he felt it to be? Why forge the name of God?"

The reply to this is, *first*, that although *this revelation* was made after "he had already attained his end," yet in order to the attainment of *that end* he pretended to have received a divine command to marry Zainab, whereupon he said to Ayesha, "Who will go and congratulate Zainab, and say that the Lord hath joined her to me in marriage?" (see Muir, iii. 229). And, *secondly*, that the very pur-

GOD and his Apostle have decreed a thing, that they should have the liberty of choosing a *different* matter of their own: and whoever is disobedient unto GOD and his Apostle, surely erreth with a manifest error. (37) And *remember* when thou saidst to him unto whom GOD had been gracious, and on whom thou *also* hadst conferred favours,

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pose of *this revelation* was to save himself from what had already become a public scandal. To do this he did not hesitate to produce a Sura in which he represents God as legalising his marriage.

(37) *Him unto whom God had been gracious*, viz., "Zaid Ibn Hárith, on whom God had bestowed the grace early to become a Muslim."—*Sale.*

*On whom thou also hadst conferred favours.* "Zaid was of the tribe of Qalb, a branch of the Khudháites, descended from Himyar, the son of Sába, and being taken in his childhood by a party of freebooters, was bought by Muhammad, or, as others say, by his wife Khadíjah, before she married him. Some years after, Hárith hearing where his son was, took a journey to Makkah, and offered a considerable sum for his ransom; whereupon Muhammad said, 'Let Zaid come thither, and if he chooses to go with you, take him without ransom; but if it be his choice to stay with me, why should I not keep him?' And Zaid being come, declared that he would stay with his master, who treated him as if he were his only son. Muhammad no sooner heard this, but he took Zaid by the hand and led him to the black stone of the Kaabah, where he publicly adopted him for his son, and constituted him his heir, with which the father acquiesced, and returned home well satisfied. From this time Zaid was called the son of Muhammad, till the publication of Islám, after which the Prophet gave him to wife Zainaib."—*Sale, Jannábí.*

*And thou didst conceal that in thy mind, &c.* "Namely, thy affection to Zainab. The whole intrigue is artfully enough unfolded in this passage. The story is as follows:—

"Some years after his marriage Muhammad going to Zaid's house on some affair, and not finding him at home, accidentally cast his eyes on Zainab, who was then in a dress which discovered her beauty to advantage, and was so smitten at the sight that he could not forbear crying out, 'God be praised, who turneth the hearts of men as he pleaseth!' This Zainab failed not to acquaint her husband with on his return home; whereupon Zaid, after mature reflection, thought he could do no less than part with his wife in favour of his benefactor, and therefore resolved to divorce her, and acquainted Muhammad with his resolution; but he, apprehending the scandal it might raise, offered to dissuade him from it, and endeavoured to stifle the flames which inwardly consumed him; but at length his love for her being authorised by this revelation, he acquiesced, and after the term of her divorce was expired, married her in the latter end of the fifth year of the Hijra."—*Sale, Baidháwí, Jannábí.*

*When Zaid.* "It is observed that this is the only person, of all

Keep thy wife to thyself, and fear GOD: and thou didst conceal that in thy mind which GOD had *determined* to discover, and didst fear men; whereas it *was* more just that thou shouldest fear GOD. But when Zaid had determined the matter concerning her, *and had resolved to divorce her*, we joined her in marriage unto thee, lest a crime should be *charged* on the true believers, in *marrying* the wives of their adopted *sons*, when they have determined the matter concerning them; and the command of GOD is to be performed. (38) No crime is *to be charged* on the Prophet as to what GOD hath allowed him, *conformable to*

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Muhammad's companions, whose name is mentioned in the Qurán." —*Sale.*

*We joined her, &c.* "Whence Zainab used to vaunt herself above the Prophet's other wives, saying that God had made the match between Muhammad and herself, whereas their matches were made by their relations."—*Sale.*

*Lest a crime, &c.* "For this feigned relation, as has been observed, created an impediment of marriage among the old Arabs within the prohibited degrees, in the same manner as if it had been real; and therefore Muhammad's marrying Zainab, who had been his adopted son's wife, occasioned great scandal among his followers, which was much heightened by the Jews and hypocrites; but the custom is here declared unreasonable, and abolished for the future."—*Sale.*

Thus was "the scandal of the marriage," says Muir, "removed by this extraordinary revelation, and Zaid was thenceforward called, not 'the son of Mahomet,' as heretofore, but by his proper name, 'Zaid the son of Hárith.' Our only matter of wonder is, that the revelations of Mahomet continued after this to be regarded by his people as inspired communications from the Almighty, when they were so palpably formed to secure his own objects, and to pander even to his evil desires. We hear of no doubts or questionings; and we can only attribute the confiding and credulous spirit of his followers to the absolute ascendancy of his powerful mind over all who came within its influence."—*Life of Mahomet*, vol. iii. p. 231.

We have a parallel to this story in the history of Mormonism, and especially in the story of the promulgation of the command permitting polygamy. This story, of the truth of which there can be no doubt, should for ever silence the sanctimonious whining of the apologists over the charge of imposture so constantly, and yet so truly, made against the Arabian Prophet. Even Seyad Amír Ali, whilst misrepresenting the whole matter in order to shield Muhammad's morality, carefully ignores the question of his inspiration here (see his *Life of Mohammed*, pp. 231, 232). The simple question to be answered here is, Did Muhammad receive the message

the ordinance of GOD with regard to those who preceded *him* (for the command of GOD is a determinate decree), (39) who brought the messages of GOD, and feared him, and feared none besides GOD: and GOD is a sufficient accountant. (40) Muhammad is not the father of any man among you; but the Apostle of GOD and the seal of the prophets: and GOD knoweth all things.

|| (41) O true believers, remember GOD with a frequent R 6/3
remembrance, and celebrate his praise morning and evening. (42) It is he who is gracious unto you, and his angels *intercede for you,* that he may lead you forth from darkness into light; and he is merciful towards the true believers.

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recorded in vers. 36–40 from God by the mouth of Gabriel, to oblige him to perform an act which he was unwilling to perform before, or did he resort to a pious fraud to accomplish an end he knew not how otherwise to secure? One can understand how a Muhammadan may vindicate the sincerity of his Prophet by insisting on the inspiration of his Qurán, but it is impossible to understand how Christian writers, who deny this inspiration, can so blind themselves as to be unable to see the insincerity and fraud of this whole transaction.

Mr. Bosworth Smith (*Mohammed and Mohammedanism*, p. 136, note) expresses a hope that "calumny or misconception has been at work in the story of Zainab." But we respectfully submit that the apologies made by such Muslims as Mír Aulád Ali and Amír Ali, to which he has given credit, exhibit at every point the appearance of special pleading. Take up any of the commentaries, and it will be seen that the whole of the scandal, as represented by Christian writers like Prideaux, Muir, and Arnold, is based upon clear statements of the following facts:—(1.) That Muhammad's passion for Zainab was due to his seeing her person in undress; (2.) that Zaid's divorcing his wife was in consequence of what he had learned of this adventure from his wife; and (3.) that this revelation was given for the express object of making the way clear for the Prophet to marry Zainab. This much is not only conceded by the commentators, who justify it on the ground of a divine command, but is abundantly evident from the text of the Qurán itself. We grant that Zainab's part in this transaction may have been that of a shrewd woman appealing to the known weakness of Muhammad to secure her liberty from Zaid; and this theory goes far to account for Zaid's conduct at this time and ever after; but surely this is no ground upon which to excuse a man claiming to be a prophet, much less does it give any appearance of sincerity to the revelations now under consideration. Zaid's subsequent devotion to Muhammad is sufficiently explained by the blindness of fanaticism, which refused to believe anything against Muhammad, the now fully constituted vicegerent of God. See Muir's remark on this point, quoted above.

(43) Their salutation on the day *whereon* they shall meet him *shall be*, Peace! and he hath prepared for them an honourable recompense. (44) O Prophet, verily we have sent thee *to be* a witness, and a bearer of good tidings, and a denouncer of threats, (45) and an inviter unto GOD, through his good pleasure, and a shining light. (46) Bear good tidings therefore unto the true believers, that they shall receive great abundance from GOD. (47) And obey not the unbelievers and the hypocrites, and mind not their evil treatment, but trust in God; and GOD is a sufficient protector. (48) O true believers, when ye marry *women who are* believers, and afterwards put them away before ye have touched them, *there is* no term prescribed you to fulfil towards them *after their divorce;* but make them a present, and dismiss them freely with an honourable dismission. (49) O Prophet, we have allowed thee thy wives unto whom thou hast given their dower, and also the *slaves* which thy right hand possesseth, of the *booty* which GOD hath granted thee; and the daughters of thy uncle,

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(40) *No term prescribed.* "That is, ye are not obliged to keep them any certain time before ye dismiss them, as ye are those with whom the marriage has been consummated. See chap. v. 237."—*Sale.*

*Make them a present, i.e.*, "if no dower has been assigned them; for if a dower has been assigned, the husband is obliged, according to the Sunnat, to give the woman half the dower agreed on, besides a present. This is still to be understood of women with whom the marriage has not been consummated."—*Sale, Baidháwi, Jannábí.* See also notes on chap. ii. 237.

(49) *Slaves . . . of the booty.* "It is said, therefore, that the women slaves which he should buy are not included in this grant."—*Sale.*

*Daughters of thy uncle . . . who have fled, &c.* "But not the others. It is related of Omm Háni, the daughter of Abu Tálib, that she should say, 'The Apostle of God courted me for his wife; but I excused myself to him, and he accepted of my excuse: afterwards this verse was revealed; but he was not thereby allowed to marry me, because I fled not with him.'

"It may be observed that Dr. Prideaux is much mistaken when he asserts that Muhammad in this chapter brings in God exempting him from the law in the fourth chapter (ver. 21), whereby the Muslims are forbidden to marry within certain degrees, and giving him an especial privilege to take to wife the daughter of his brother, or

and the daughters of thy aunts, both on thy father's side and on thy mother's side, who have fled with thee *from Makkah*, and any *other* believing woman, if she give herself unto the Prophet, in case the Prophet desireth to take her to wife. *This is* a peculiar privilege *granted* unto thee above the rest of the true believers. (50) We know what we have ordained them concerning their wives, and the *slaves* which their right hands possess: lest it should be *deemed* a crime in thee *to make use of the privilege granted thee;* for GOD is gracious *and* merciful.

|| (51) Thou mayest postpone the turn of such of *thy* R 7/4.
*wives* as thou shalt please, *in being called to thy bed;* and

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the daughter of his sister (Prideaux's *Life of Mahomet*, p. 116)."—*Sale.*

I cannot agree with Sale here. It seems to me undeniable that Muhammad is here *specially permitted* to marry the daughters of his uncles and aunts, who would be called his *sisters* by all Muslims, and who are plainly included under that term in chap. iv. 21. The tradition of Omm Háni, given by Sale himself, shows that cousins were originally included among the forbidden degrees of the Muslim marriage law, which is found only in chap. iv. This being so, it will be seen that the scandal arising from Muhammad's marriage with Zainab related not only to his marrying the wife of an adopted son, but also to his marrying within forbidden degrees (see note on ver. 36 above). The modification of that law here for the special benefit of the Prophet is of a piece with that which allows him an unlimited number of wives.

*Any other believing woman, if she give herself, &c.* "Without demanding any dower. According to a tradition of Ibn Abbás, the Prophet, however, married no woman without assigning her a dower. The commentators are not agreed who was the woman particularly meant in this passage; but they name four who are supposed to have thus *given themselves* to the Prophet, viz., Maimúna Bint al Hárith, Zanaib Bint Khuzaima, Ghuzía Bint Jábir, surnamed Omm Shuraiq (which three he actually married), and Khaula Bint Hakím, whom, as it seems, he rejected."—*Sale.*

*A peculiar privilege, &c.* "For no Muslim can legally marry above four wives, whether free women or slaves; whereas Muhammad is, by the preceding passage, left at liberty to take as many as he pleased, though with some restrictions."—*Sale.*

Comp. ver. 6, with notes thereon.

(51) "By this passage some further privileges were granted to Muhammad; for whereas other men are obliged to carry themselves equally towards their wives (chap. iv. 3 and 128), in case they had more than one, particularly as to the duties of the marriage bed, to which each has a right to be called in her turn (which right was

thou mayest take unto thee her whom thou shalt please, and her whom thou shalt desire of those whom thou shalt have *before* rejected: and *it shall be* no crime in thee. This *will be* more easy, that they may be entirely content, and may not be grieved, but may be well pleased with what thou shalt give every of them: GOD knoweth whatever *is* in your hearts; and GOD is knowing *and* gracious. (52) It shall not be lawful for thee *to take other* women *to wife* here-

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acknowledged in the most early ages, Gen. xxx. 14, &c.), and cannot again take a wife whom they have divorced the third time, till she has been married to another and divorced by him (chap. ii. 230), the Prophet was left absolutely at liberty to deal with them in these and other respects as he thought fit."—*Sale.* And yet we are to believe that Muhammad was "not a sensualist or a voluptuary in the ordinary meaning of that term" (Bosworth Smith's *Mohammed and Mohammedanism*, p. 135). One would like to see what definition this writer would put upon these words. If they do not apply to Muhammad "in the ordinary meaning," it would be difficult to fix them upon any one of his followers at the present day.

(52) "The commentators differ as to the express meaning of these words. Some think Muhammad was thereby forbidden to take any more wives than nine, which number he then had, and is supposed to have been his stint, as four was that of other men; some imagine that after this prohibition, though any of the wives he then had should die or be divorced, yet he could not marry another in her room; some think he was only forbidden from this time forward to marry any other woman than one of the four sorts mentioned in the preceding passage; and others are of opinion that this verse is abrogated by the two preceding verses, or one of them, and was revealed before them, though it be read after them."—*Sale, Baidháwi, Jalál-uddín.*

The latter interpretation is by far the best, being supported by the best Muslim authority. The first two interpretations, noted by Sale, are set aside by the fact that Muhammad had more than nine wives, some of whom he must have married after this date. See note on ver. 49.

*Nor to exchange, &c.* "By divorcing her and marrying another. Al Zamakhshari tells us that some are of opinion this prohibition is to be understood of a particular kind of exchange used among the idolatrous Arabs, whereby two men made a mutual exchange of their wives without any other formality."—*Sale.*

This interpretation of Zamakhshari is very unlikely. The allusion is to divorcing and marrying again, and shows that Muhammad broke his promise by the promulgation of the command of vers. 49. 50.

*Except the slaves, &c.* There was to be no limitation in this direction. See notes on chap. iv. 3.

after, nor to exchange *any* of *thy* wives for them, although their beauty please thee, except the *slaves* whom thy right hand shall possess: and GOD observeth all things. (53) O true believers, enter not the houses of the Prophet, unless it be permitted you to *eat* meat *with him*, without waiting his convenient time; but when ye are invited, then enter. And when ye shall have eaten, disperse yourselves, and *stay* not to enter into familiar discourse; for this incommodeth the Prophet. He is ashamed *to bid* you *depart;* but GOD is not ashamed of the truth. And when ye ask of *the Prophet's wives* what ye may have occasion for, ask *it* of them from behind a curtain. This will be more pure for your hearts and their hearts. Neither is it *fit* for you to give any uneasiness to the Apostle of GOD, or to marry his wives after him for ever: for this would be a grievous thing in the sight of GOD. (54) Whether ye divulge a thing or conceal it, verily GOD knoweth all things. (55) *It shall be* no crime in them, as to their fathers, or their

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(53) *Enter not the houses, &c.* See notes on chap. xxiv. 30.

*Stay not, &c.* Muhammad had experience of his own in the case of Zainab to warn him against permitting any strangers to hold familiar discourse within the precincts of his harem.

*Behind a curtain.* "That is, let there be a curtain drawn between you, or let them be veiled, while ye talk with them. As the design of the former precept was to prevent the impertinence of troublesome visitors, the design of this was to guard against too near an intercourse or familiarity between his wives and his followers, and was occasioned, it is said, by the hand of one of his companions accidentally touching that of Ayesha, which gave the Prophet some uneasiness."—*Sale, Baidhâwi.*

*To marry his wives, &c., i.e.,* "either such as he shall divorce in his lifetime, or his widows after his death. This was another privilege peculiar to the Prophet.

"It is related that in the Khalífat of Omar, Ashath Ibn Qais married the woman whom Muhammad had dismissed without consummating his marriage with her; upon which the Khalífah at first was thinking to stone her, but afterwards changed his mind, on its being represented to him that this prohibition related only to such women to whom the Prophet had gone in."—*Sale, Baidhâwi.*

See Sale's second note, quoted under ver. 49.

The veil of prophecy is too thin here to hide the jealousy of the Prophet.

(55) See note on chap. xxiv. 31.

sons, or their brothers, or their brothers' sons, or their sisters' sons, or their women, or the *slaves* which their right hands possess, *if they speak to them unveiled:* and fear ye GOD; for GOD is witness of all things. (56) Verily GOD and his angels bless the Prophet. O true believers, do ye *also* bless him, and salute *him* with *a respectful* salutation. (57) *As to* those who offend GOD and his Apostle, GOD shall curse them in this world and in the next; and he hath prepared for them a shameful punishment. (58) And they who shall injure the true believers of either sex, without their deserving it, shall surely bear *the guilt of* calumny and a manifest injustice.

R 5. ‖ (59) O Prophet, speak unto thy wives, and thy daughters, and the wives of the true believers, that they cast their outer garments over them *when they walk abroad;* this *will be* more proper, that they may be known *to be matrons of reputation*, and may not be affronted *by unseemly words or actions.* GOD is gracious *and* merciful. (60) Verily, if the hypocrites, and those in whose hearts is an infirmity, and they who raise disturbances in Madína, do not desist, we will surely stir thee up against them, *to chastise them:* henceforth they shall not *be suf-*

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*Fear ye God.* "The words are directed to the Prophet's wives."—*Sale.*

(56) *Salute him, &c.* "Hence the Muhammadans seldom mention his name without adding, 'On whom be the blessing of God and peace!' or the like words."—*Sale.*

(57) This verse was sufficient to silence any risings of anger in the heart of Zaid, or of the followers of Muhammad generally, in respect to the marriage of Zainab, especially when we consider that the Apostle had now the power to verify the threatenings of God's "curse in this world." See below, on vers. 60–62.

(58) "This verse was revealed, according to some, on occasion of certain hypocrites who had slandered Ali; or, according to others, on occasion of those who falsely accused Ayesha (chap. xxiv. 11, *seq.*), &c."—*Sale.*

(59) *Outer garments.* "The original word properly signifies the large wrappers, usually of white linen, with which the women in the East cover themselves from head to foot when they go abroad."—*Sale.*

(60–62) This fierce threat is directed against the hypocrites and disaffected citizens of Madína, and is in strong contrast with the meekness displayed at Makkah.

*ferced to* dwell near thee therein, except for a little *time*, (61) *and* being accursed; wherever they are found they shall be taken, and killed with a *general* slaughter.

|| (62) *According to* the sentence of GOD concerning those who have been before; and thou shalt not find any change in the sentence of GOD. (63) Men will ask thee concerning the *approach of the last* hour; answer, Verily the knowledge thereof *is* with GOD alone; and he will not inform thee: peradventure the hour is nigh *at hand*. (64) Verily GOD hath cursed the infidels, and hath prepared for them a fierce fire, (65) wherein they shall remain for ever: they shall find no patron or defender. (66) On the day *whereon* their faces shall be rolled in *hell*-fire, they shall say, O that we had obeyed GOD, and had obeyed *his* Apostle! (67) And they shall say, O LORD, verily we have obeyed our lords and our great men, and they have seduced us from the *right* way. (68) O LORD, give them the double of *our* punishment, and curse them with a heavy curse! RUBA.

|| (69) O true believers, be not as those who injured Moses; but GOD cleared him from *the scandal* which they had spoken *concerning him;* and he was of great consideration in the sight of GOD. (70) O true believers, fear R 3.

(62) *The sentence of God, &c.* The commentators say that Moses and other prophets had received similar authority to punish the unbelievers.—*Tafsír-i-Raufi.*

(63–68) Compare chap. xxv. 11–15.

(69) *Those who injured Moses.* "The commentators are not agreed what this injury was. Some say that Moses using to wash himself apart, certain malicious people gave out that he had a rupture (or, say others, that he was a leper or an hermaphrodite), and for that reason was ashamed to wash with them; but God cleared him from this aspersion by causing the stone on which he had laid his clothes while he washed to run away with them into the camp, whither Moses followed it naked; and by that means the Israelites, in the midst of whom he was gotten ere he was aware, plainly perceived the falsehood of the report. Others suppose Qárún's accusation of Moses is here intended (chap. xxviii. 76), or else the suspicion of Aaron's murder, which was cast on Moses because he was with him when he died on Mount Hor; of which latter he was justified by the angels bringing his body and exposing it to public view, or, say some, by the testimony of Aaron himself, who was raised to life for that purpose.

GOD, and speak words well directed, (71) that *God* may correct your words for you, and may forgive you your sins: and whoever shall obey GOD and his Apostle shall enjoy great felicity. (72) We proposed the faith unto the heavens, and the earth, and the mountains; and they refused to undertake the same, and were afraid thereof; but man undertook it: verily he was unjust *to himself*, and foolish; (73) that GOD may punish the hypocritical men and the hypocritical women, and the idolaters and the idolatresses; and that GOD may be turned unto the true believers, both men and women: for GOD is gracious *and* merciful.

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"The passage is said to have been occasioned by reflections which were cast on Muhammad on his dividing certain spoils; and that when they came to his ear, he said, 'God be merciful unto my brother Moses: he was wronged more than this, and bore it with patience.'"—*Sale, Baidhâwi, Bokhâri.*

*He was of great consideration, &c.* "Some copies for *inda* read *abda*, according to which the words should be translated, 'And he was an illustrious servant of God.'"—*Sale.*

(72) *Man undertook it.* "By faith is here understood entire obedience to the law of God, which is represented to be of so high concern (no less than eternal happiness or misery depending on the observance or neglect thereof), and so difficult in the performance, that if God should propose the same on the conditions annexed to the vaster parts of the creation, and they had understanding to comprehend the offer, they would decline it, and not dare to take on them a duty, the failing wherein must be attended with so terrible a consequence; and yet man is said to have undertaken it, notwithstanding his weakness and the infirmities of his nature. Some imagine this proposal is not hypothetical, but was actually made to the heavens, earth, and mountains, which at their first creation were endued with reason, and that God told them he had made a law, and had created Paradise for the recompense of such as were obedient to it, and hell for the punishment of the disobedient; to which they answered they were content to be obliged to perform the services for which they were created, but would not undertake to fulfil the divine law on those conditions, and therefore desired neither reward nor punishment. They add that when Adam was created, the same offer was made to him, and he accepted it. The commentators have other explications of this passage, which it would be too prolix to transcribe."—*Sale, Jalâluddîn, Baidhâwi.*

The explanation of the commentators is simply an inference from the text.

*Unjust . . . and foolish.* "Unjust to himself in not fulfilling his engagements and obeying the law he had accepted, and foolish in not considering the consequence of his disobedience and neglect."—*Sale.*

# CHAPTER XXXIV.

ENTITLED SURAT US SABÁ (SABA).

*Revealed at Makkah.*

## INTRODUCTION.

THIS chapter owes its title to the mention (ver. 14) of a country of that name in Arabia Felix, the fate of whose inhabitants is presented as a warning to the unbelieving Quraish.

As to its contents, this chapter differs little from other Makkan revelations of the earlier stages of Muhammad's ministry. The Prophet rebukes his townsmen on account of their idolatry and unbelief. He assures them that God will bring them into judgment and punish their obstinate infidelity. He tells them that their deities will be helpless to save them, that the angels, whom they worshipped as intercessors, would reject them as the followers of devils, and that the rich and influential idolaters of Makkah, while denying their evil deeds, would be reproached by their weak-minded followers as the cause of their destruction. Finally, he tells them they should repent at last, saying, "We believe in him," but all too late to be of any avail.

The attitude of the people of Makkah at the time this chapter was enunciated was that of determined opposition to the claims of Muhammad. Certain Jews had professed to believe in the Qurán (ver. 6), but this fact, while affording to Muhammad an occasion for alluding to certain Jewish traditions respecting David and Solomon illustrating God's favour to his prophets, seems to have aroused still stronger opposition to himself among the leaders of the idolaters in Makkah. They accused him of forgery, and imposture, and madness, and defied him to hasten the judgments of God he had threatened against them. In reply to these accusations Muhammad protested his innocence and declared himself to be a warner, whose God would judge between him and his calumniators.

*Probable Date of the Revelations.*

That this whole chapter belongs to an early period in Muhammad's ministry is evident from the character of its contents and the attitude of the unbelievers as revealed therein. It is, however, impossible to do more than fix an approximate date, which, according to Muir, is about the third stage of the ministry at Makkah. Rodwell, following Noëldeke, seems to place it a little later.

*Principal Subjects.*


| | VERSES |
|---|---|
| Praise to the All-wise and Sovereign God | 1, 2 |
| Unbelievers shall not escape the judgment-day | 3 |
| The reward of believers and the punishment of infidels sure | 4, 5 |
| Certain Jews accept the Qurán as the word of God | 6 |
| The Quraish scoff at the doctrine of the resurrection | 7 |
| Muhammad accused of being a forger of the Qurán and a madman | 8 |
| Divine judgments threatened against the unbelievers | 8, 9 |
| David received blessing and knowledge from God | 10 |
| Solomon received dominion over the winds and the genii | 11 |
| The palaces, statues of Solomon, &c., constructed by genii | 12 |
| Solomon's death concealed from the genii | 13 |
| The people of Sabá rebel against God and are punished | 14–16 |
| They are dispersed on account of covetousness | 17, 18 |
| All but a few believers follow Iblís | 19, 20 |
| The idolaters worship imaginary deities | 21 |
| Only those who are permitted shall intercede on the judgment-day | 22 |
| The bountiful God will judge between true believers and the infidels | 23–26 |
| Muhammad sent to man as a warner | 27 |
| The infidels will feel God's threatened punishment in the judgment-day | 28, 29 |
| Mutual enmity of the idolaters and their leaders on the day of judgment | 30–32 |
| God's prophets have always been opposed by the affluent | 33 |
| The Makkans boast in their riches in vain | 34, 35 |
| The righteous only shall be saved | 36 |
| Muhammad's adversaries shall be punished | 37 |
| The Lord will reward the almsgivers | 38 |
| The angels shall repudiate their worshippers | 39, 40 |
| Idolaters shall be unable to help one another in the judgment | 41 |

VERSES
The unbelievers call Muhammad a forger of the Qurán and blasphemer . . . . . 42
Rejecting their Prophet as did those before them, the Makkans shall receive like punishment . . . . 43, 44
Muhammad protests the truth of his claims . . . 45–49
Unbelievers shall repent when too late to avail . . . 50–54

IN THE NAME OF THE MOST MERCIFUL GOD.

R ½.

‖ (1) Praise be unto GOD, unto whom *belongeth* whatever *is* in the heavens and on earth: and unto him *be* praise in the world to come; for he *is* wise *and* intelligent. (2) He knoweth whatsoever entereth into the earth and whatsoever cometh out of the same, and whatsoever descendeth from heaven, and whatsoever ascendeth thereto: and he *is* merciful *and* ready to forgive. (3) The unbelievers say, The hour *of judgment* will not come unto us. Answer, Yea, by my LORD, it will surely come unto you; *it is he* who knoweth the hidden secret: the weight of an ant, either in heaven or in earth, is not absent from him, nor anything lesser than this or greater, but *the same is written* in the perspicuous book *of his decrees;* (4) that he may recompense those who shall have believed and wrought righteousness: they shall receive pardon and an honourable provision. (5) But they who endeavour to render our signs of none effect shall receive a punishment of painful torment. (6) Those unto whom knowledge hath been given, see that the book which hath been revealed unto thee from thy LORD is the

(2) *Whatsoever entereth into the earth.* "As the rain, hidden treasures, the dead, &c."—*Sale.*

*Whatsoever cometh out.* "As animals, plants, metals, spring-water, &c."—*Sale.*

*Descendeth, &c.* "As the angels, Scriptures, decrees of God, rain, thunder and lightning, &c."—*Sale.*

*Ascendeth, &c.* "As the angels, men's works, vapours, smoke, &c."—*Sale.*

(6) *Those . . . see that the book, &c.* See note on chap. vi. 20.

truth, and directeth into the glorious and laudable way. (7) The unbelievers say *to one another*, Shall we show you a man who shall prophesy unto you, that when ye shall have been dispersed with a total dispersion, ye shall *be raised* a new creature? (8) He hath forged a lie concerning GOD, or rather he is distracted. But they who believe not in the life to come shall *fall* into punishment and a wide error. (9) Have they not therefore considered what is before them, and what is behind them, of the heaven and the earth? If we please, we will cause the earth to open and swallow them up, or will cause a piece of the heaven to fall upon them: verily herein is a sign unto every servant who turneth *unto God*.

R 2/8. ‖ (10) We heretofore bestowed on David excellence from us, *and we said*, O mountains, sing alternate praises with him, and *we obliged* the birds *also to join therein*. And we softened the iron for him, *saying*, Make *thereof* complete coats of mail, and rightly dispose the small plates *which compose the same*, and work ye righteousness, *O family of David*, for I see that which ye do. (11) And *we made* the wind *subject* unto Solomon; *it blew* in the morning for a month, and in the evening for a month. And we made a fountain of molten brass to flow for him. And some of the genii *were obliged* to work in his presence, by the will of his LORD; and whoever of them turned aside from our command we will cause him to taste the pain of

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(8) *He hath forged a lie, &c.* See notes on chaps. iii. 137, 185, vi. 48, 94, vii. 203, xvi. 105, xxi. 5, and xxvi. 26.

(9) Compare chap. xxviii. 76.

(10) See notes on chaps. xxi. 79 and xxvii. 16–45.

*Coats of mail.* See note on chap. xxi. 80.

(11) *The wind.* See notes on chap. xxi. 81 and xxvii. 16–45.

*A fountain of molten brass.* "This fountain, they say, was in Yaman, and flowed three days in a month."—*Sale, Jalâluddîn.*

*We caused him to taste, &c.* "Or, as some expound the words, 'We caused him to taste the pain of burning,' by which they understand the correction the disobedient genii received at the hands of the angel set over them, who whipped them with a whip of fire."—*Sale.*

hell-fire. (12) They made for him whatever he pleased of palaces and statues, and large dishes like fish-ponds, and cauldrons standing firm *on their trevets; and we said,* Work *righteousness, O* family of David, with thanksgiving, for few of my servants are thankful. (13) And when we had decreed that *Solomon* should die, nothing discovered his death unto them except the creeping thing of the earth which gnawed his staff. And when *his body* fell

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(12) *Statues.* "Some suppose these were images of the angels and prophets, and that the making of them was not then forbidden, or else that they were not such images as were forbidden by the law. Some say these spirits made him two lions, which were placed at the foot of his throne, and two eagles, which were set above it, and that when he mounted it the lions stretched out their paws, and when he sat down the eagles shaded him with their wings.'—*Sale, Baidhâwi, Jalâluddîn.*

*Dishes.* "Being so monstrously large that a thousand men might eat out of each of them at once."—*Sale.*

*Cauldrons.* "These cauldrons, they say, were cut out of the mountains of Yaman, and were so vastly big that they could not be moved, and the people went up to them by steps."—*Sale, Baidhâwi.*

(13) *The creeping thing, &c.* "The commentators to explain this passage tell us that David having laid the foundations of the temple of Jerusalem, which was to be in lieu of the tabernacle of Moses, when he died left it to be finished by his son Solomon, who employed the genii in the work; that Solomon, before the edifice was quite completed, perceiving his end drew nigh, begged of God that his death might be concealed from the genii till they had entirely finished it; that God therefore so ordered it that Solomon died as he stood at his prayers, leaning on his staff, which supported the body in that position a full year; and the genii, supposing him to be alive, continued their work during that term, at the expiration whereof the temple being perfectly completed, a worm, which had gotten into the staff, ate it through, and the corpse fell to the ground and discovered the king's death.

"Possibly this fable of the temple's being built by genii and not by men might take its rise from what is mentioned in Scripture, that 'the house was built of stone made ready before it was brought thither, so that there was neither hammer, nor axe, nor any tool of iron heard in the house while it was building' (1 Kings vi. 7). The Rabbins indeed tell us of a worm which might assist the workmen, its virtue being such as to cause the rocks and stones to fly in sunder (Kinchi, *in loc.*, Buxt. Lex. Talm., p. 2456). Whether the worm which gnawed Solomon's staff were of the same breed with this other I know not, but the story has perfectly the air of a Jewish invention."—*Sale.*

This story of the commentators, like the text, contradicts the Scrip-

down, the genii plainly perceived that if they had known that which is secret they had not continued in a vile punishment. (14) *The descendants of* Sabá had heretofore a sign in their dwelling, *namely, two* gardens on the right hand and on the left, *and it was said unto them,* Eat ye of the provision of your LORD, and give thanks unto him, *ye have* a good country and a gracious LORD. (15) But they turned aside *from what we had commanded them,* wherefore we sent against them the inundation of al Aram, and we changed their two gardens for them into two gardens producing bitter fruit, and tamarisks, and some little *fruit*

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ture. Solomon lived twenty-five years after the temple was built. Comp. 2 Chron. iii. 2, ix. 30, and 1 Kings vi. 38.

*They had not continued, &c., i.e.,* "they had not continued in servile subjection to the command of Solomon, nor had gone on with the work of the temple."—*Sale.*

(14) *Sabá.* Situated in Arabia Felix, about thirty miles from Sanaa, and important as a trade emporium.

Sale says "Sabá was the son of Yashhab, the son of Yárab, the son of Qahtán, whose posterity dwelt in Yaman, in the city of Márib, called also Sabá, about three days' journey from Sanaa."

Muir regards "the tribe of Sabá" as equivalent to "the inhabitants of Yemen," who were dispersed to the north by the political and mercantile changes of the times.—*Life of Mahomet,* vol. i. p. cxl.

*Two gardens.* "That is, two tracts of land, one on this side their city, and the other on that, planted with trees and made into gardens, which lay so thick and close together that each tract seemed to be one continued garden; or, it may be, every house had a garden on each hand of it."—*Sale, Baidháwi.*

(15) *The inundation of al Aram.* "The commentators set down several significations of the word al Aram which are scarce worth mentioning. It most properly signifies *mounds* or *dams* for the stopping or containing of water, and is here used for that stupendous mound or building which formed the vast reservoir above the city of Sabá, described in another place (Prelim. Disc., p. 27), and which, for the great impiety, pride, and insolence of the inhabitants, was broken down in the night by a mighty flood and occasioned a terrible destruction. Al Baidháwi supposes this mound was the work of Queen Balqís, and that the above-mentioned catastrophe happened after the time of Jesus Christ, wherein he seems to be mistaken."—*Sale.*

*Tamarisks.* "A low shrub bearing no fruit, and delighting in saltish and barren ground" (*Sale*), whence the commentators say that wherever the waters of the inundation of Aram went the land was impregnated with saltpetre and became barren. See *Tafsír-i-Raufi in loco.*

of the lote-tree. (16) This we gave them in reward because they were ungrateful: is any *thus* rewarded except the ungrateful? (17) And we placed between them and the cities which we have blessed cities situated near each other, and we made the journey easy between them, *saying*, Travel through the same by night and by day in security. (18) But they said, O LORD, put a *greater* distance between our journey, and they were unjust unto themselves; and we made them the subject of discourse, and dispersed them with a total dispersion. Verily herein *are* signs unto every patient, grateful person. (19) And Iblís found his opinion of them to be true, and they followed him, except a party of the true believers; (20) and

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(17) *The cities which we have blessed*, viz., the cities of Syria, with which the people of Yaman traded.

*We made the journey easy.* "By reason of their near distance, so that during the whole journey a traveller might rest in one town during the heat of the day and in another at night; nor was he obliged to carry provisions with him."—*Sale, Baidhâwi.*

(18) *A greater distance.* "This petition they made out of covetousness, that the poor being obliged to be longer on the road, they might make greater advantages in letting out their cattle and furnishing the travellers with provision; and God was pleased to punish them by granting them their wish, and permitting most of the cities which were between Sabá and Syria to be ruined and abandoned."—*Sale.*

The object of lengthening the journey was to lessen expense of travel, and so lower rates of transportation in hope of competing with the shippers in the carrying trade. See Prelim. Disc., p. 27, note 2.

*We . . . dispersed them.* "For the neighbouring nations justly wondered at so sudden and unforeseen a revolution in the affairs of this once flourishing people, whence it became a proverbial saying to express a total dispersion that 'they were gone and scattered like Sabá.'

"Of the descendants of Sabá who quitted their country and sought new settlements on this inundation, the tribe of Ghassán went into Syria, the tribe of Anmár to Yathrib, the tribe of Jodhám to Tahámah, the tribe of al Azd to Omán, the tribe of Tay to Najd, the tribe of Khudhaah to Batan Marr, near Makkah, Banu Ámila to a mountain, thence called the Mountain of Amila, near Damascus, and others went to Hira in Irák, &c."—*Sale.*

(19) *Iblís found, &c.* "Either his opinion of the Sabeans, when he saw them addicted to pride and ingratitude and the satisfying their lusts, or the opinion he entertained of all mankind at the fall of Adam, or at his creation when he heard the angels say, 'Wilt

he had no power over them unless *to tempt them*, that we might know him who believed in the life to come from him who doubted thereof. Thy LORD observeth all things.

R 3 9. ‖ (21) Say *unto the idolaters*, Call upon those whom ye imagine *to be gods* besides GOD; they are not masters of the weight of an ant in heaven or on earth, neither have they any share in *the creation or government of* the same, nor is any of them assistant to him *therein*. (22) No intercession will be of service in his presence except *the intercession* of him to whom he shall grant permission *to intercede for others, and they shall wait in suspense* until, when the terror shall be taken off from their hearts, they shall say *to one another*, What doth your LORD say? They shall answer, That which is just, and he *is* the high, the great *God*. (23) Say, Who provideth food for you from heaven and earth? Answer, GOD; and either we or ye follow *the true* direction, or *are* in a manifest error. (24) Say, ye shall not be examined concerning what we shall have committed, neither shall we be examined concerning what ye shall have done. (25) Say, Our LORD will assemble us together *at the last day*, then he will judge between us with truth: and he is the judge, the knowing. (26) Say, Show me those whom ye have joined *as* partners with him? Nay, rather he is the mighty, the wise GOD. (27) We have not sent thee otherwise than unto mankind

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thou place in the earth one who will do evil therein and shed blood?" —*Sale*.

See notes on chaps. ii. 34 and vii. 11–15.

*Except a party*. "Who were saved from the common destruction." —*Sale*.

(22) *No intercession, &c.* See note on chap. xx. 108.

*Except by . . . permission*. See note on chap. xix. 90.

*When the terror, &c., i.e.*, "from the hearts of the intercessors and of those for whom God shall allow them to intercede by the permission which he shall then grant them; for no angel or prophet shall dare to speak at the last day without the divine leave."—*Sale*.

(27) This was Muhammad's claim at Makkah in answer to the demand of the Quraish that he should perform miracles, as other

in general, a bearer of good tidings and a denouncer of threats, but the greater part of men do not understand. (28) And they say, When *will* this threat *be fulfilled*, if ye speak truth? (29) Answer, A threat *is denounced* unto you of a day which ye shall not retard one hour, neither shall ye hasten.

R 4/10. || (30) The unbelievers say, We will by no means believe in this Qurán, nor in that which *hath been revealed* before it. But if thou couldest see when the unjust doers shall be set before their LORD! They will iterate discourse with one another: those who were esteemed weak shall say unto those who behaved themselves arrogantly, *Had it* not *been for* you, verily we had been true believers.

NISF. || (31) They who behaved themselves arrogantly shall say unto those who were esteemed weak, Did we turn you aside from the *true* direction after it had come unto you? On the contrary, ye acted wickedly *of your own free choice.* (32) And they who were esteemed weak shall say unto those who behaved with arrogance, Nay, but the crafty plot *which ye devised* by night and by day *occasioned our ruin*, when ye commanded us that we should not believe in GOD, and that we should set up *other gods as* equals unto him. And they shall conceal their repentance, after they shall have seen the punishment *prepared for them.* And we will put yokes on the necks of those who shall have disbelieved: shall they be rewarded any otherwise than *according to* what they shall have wrought? (33) We have sent no warner unto *any* city, but the inhabi-

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prophets did, in attestation of his prophetic claims. See chap. ii. 119.

(30) *We will by no means believe.* "It is said that the infidels Makkah, having inquired of the Jews and Christians concerning the mission of Muhammad, were assured by them that they found him described as the prophet who should come, both in the Pentateuch and in the Gospel; at which they were very angry, and brake out into the words here recorded."—*Sale, Baidháwi.*

*Arrogantly.* See note on chap. xiv. 24.

(32) *They shall conceal their repentance.* See note on chap. x. 55.

tants thereof who lived in affluence said, Verily we believe not that with which ye are sent. (34) And *those of Makkah also* say, We abound in riches and children more *than ye*, and we shall not be punished *hereafter*. (35) Answer, Verily my LORD will bestow provision in abundance unto whom he pleaseth, and will be sparing *unto whom he pleaseth;* but the greater part of men know not *this*.

R $\frac{5}{11}$ || (36) Neither your riches nor your children *are the things* which shall cause you to draw nigh unto us with a near approach: only whoever believeth and worketh righteousness, they shall receive a double reward for that which they shall have wrought; and they shall *dwell* in security in the upper apartments *of Paradise*. (37) But they who shall endeavour to render our signs of none effect shall be delivered up to punishment. (38) Say, Verily my LORD will bestow provision in abundance unto whom he pleaseth of his servants, and will be sparing unto *whom he pleaseth:* and whatever thing ye shall give in alms, he will return it; and he is the best provider of food. (39) On a certain day he shall gather them altogether: then shall he say unto the angels, Did these worship you? (40) *And the angels* shall answer, GOD forbid! thou art our friend, and not these: but they worshipped devils; the greater part of them believed in them. (41) On this day the one of you shall not be able either to profit or to hurt the other. And we will say unto those who have acted unjustly, Taste ye the pain of *hell*-fire, which ye rejected as a falsehood. (42) When our evident signs are read unto them, they say *of thee, O Muhammad*, this is no other than a man who seeketh to turn you aside from *the gods* which your fathers worshipped. And they say *of the Qurán*, This is no other than a lie blasphemously forged. And the unbelievers say of the truth

(36) See note on chap. iii. 31, and references there.
(39–41) Compare chap. xxxviii. 61–66, and see notes there.
(42) *A lie blasphemously forged.* See above on ver. 8.

when it is come unto them, This is no other than manifest sorcery: (43) yet we have given them no books *of Scripture* wherein to exercise themselves, nor have we sent unto them any warner before thee. (44) They who were before them *in like manner* accused *their prophets* of imposture: but *these* have not arrived unto the tenth part of *the riches and strength* which we had bestowed on *the former:* and they accused my apostles of imposture; and how *severe* was my vengeance!

|| (45) Say, Verily I advise you unto one thing, *namely,* R $\frac{6}{12}$. that ye stand before GOD by two and two and singly; and then consider seriously, *and you will find that* there is no madness in your companion *Muhammad:* he *is* no other than a warner unto you, *sent* before a severe punishment. (46) Say, I ask not of you any reward *for my preaching;* it is your own, *either to give or not:* my reward *is to be expected* from GOD alone; and he is witness over all

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(43) Brinckman thinks this verse and others of a similar import contradict those verses where it is said, "There hath been no nation but a preacher hath in past times been conversant among them" (chap. xxxv. 22). But the contradiction is only apparent. The latter class of passages refer to the past ages or generations, whereas the former class refers entirely to *the Arabians of Muhammad's own time,* to whom Muhammad declares himself to have been sent.

(44) See notes on chaps. iii. 11, vi. 48, and introd. to chap. vii.

(45) *Two and two, and singly, i.e.,* "that ye set yourselves to deliberate and judge of me and my pretensions coolly and sincerely, as in the sight of God, without passion or prejudice. The reason why they are ordered to consider either alone, or by two and two at most together, is because in larger assemblies, where noise, passion, and prejudice generally prevail, men have not that freedom of judgment which they have in private."—*Sale, Baidhâwi.*

(46) *I ask not . . . reward.* "Muhammad having in the preceding words answered the imputation of madness or vain enthusiasm by appealing to their cooler thoughts of him and his actions, endeavours by these to clear himself of the suspicion of any worldly view or interest, declaring that he desired no salary or support from them for executing his commission, but he expected his wages from God alone."—*Sale.*

These words are put in the mouths of the former prophets also. See chap. xxvi. 109, 127, 145, 164, 180, where Noah, Húd, Sálih, Lot, and Shuaib are represented as using these very words.

*It is your own.* Sale paraphrases, "to give or not," which I think

things. (47) Say, Verily my LORD sendeth down the truth *to his prophets: he is* the knower of secrets. (48) Say, Truth is come, and falsehood is vanished, and shall not return *any more.* (49) Say, If I err, verily I shall err only against my own soul; but if I be *rightly* directed, *it will be* by that which my LORD revealeth unto me; for he is ready to hear, and nigh *unto those who call upon him.* (50) If thou couldest see when the *unbelievers* shall tremble, and *shall find* no refuge, and shall be taken from a near place, (51) and shall say, We believe in him! But how shall they receive *the faith* from a distant place, (52) since they had before denied him and reviled the mysteries of faith from a distant place? (53) And a bar shall be placed between them and that which they shall desire: (54) as it hath been done with those who *behaved* like them heretofore: because they have been in a doubt which hath caused scandal.

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to be a mistake. The meaning is, "I preach to you freely and voluntarily, neither asking nor desiring a reward, and what I have given you is yours *as a free gift.*"

(50) *The unbelievers shall tremble*, viz., "at their death, or the day of judgment, or the battle of Badr."—*Sale, Baidhâwi.*

*A near place.* "That is, from the outside of the earth to the inside thereof, or from before God's tribunal to hell-fire, or from the plain of Badr to the well into which the dead bodies of the slain were thrown."—*Sale, Baidhâwi.*

(51) *A distant place, i.e.*, "when they are in the other world; whereas faith is to be received in this."—*Sale.*

(53) *A bar.* See note on chap. xxiii. 99.

# CHAPTER XXXV.

## ENTITLED SURAT UL FÁTIR (THE CREATOR).

*Revealed at Makkah.*

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## INTRODUCTION.

THIS chapter owes its title to the mention of the Creator in the first verse. In the same verse mention is made of THE ANGELS, which title is also given in some editions of the Qurán.

As to its character and contents, this chapter is so very much like the chapter immediately preceding it as to make the description of one applicable in all essential points to the other.

### *Probable Date of the Revelations.*

As this chapter might very well have been joined on to the one preceding it, there is no need of saying more here than that it belongs to the same date.

### *Principal Subjects.*


| | VERSES |
|---|---|
| God praised as the Sovereign Creator . . . . . | 1, 2 |
| The Quraish exhorted to worship the true God . . . | 3 |
| Muhammad told that it is no strange thing for a prophet to be called an impostor . . . . . | 4 |
| God's promises true, but Satan is a deceiver . . . | 5, 6 |
| Reward for believers and punishment for infidels sure . | 7, 8 |
| Reprobate sinners shall not be as the righteous before God . | 9 |
| The desert made green by rainfall a type of the resurrection. | 10 |
| God exalteth the righteous but bringeth to nought the devices of sinners . . . . . | 11 |
| God, who is man's Creator, knoweth all things . . . | 12 |
| God's mercy to man seen in the waters . . . . . | 13 |
| Day, night, the sun, and moon glorify God . . . . | 14 |

VERSES
The vanity of idol-worship . . . . . 14, 15
Man is dependent on God, but God is self-sufficient . . 16–18
Every one shall bear his own burden in the judgment-day . 19
Muhammad commanded to admonish secret believers . . 19
God will not regard the righteous and the unrighteous alike 20, 21
Every nation has its own prophet . . . . . 22
Those who accused the former prophets of imposture were punished . . . . . 23, 24
God's mercy seen in nature . . . . . 25
God rewards the prayerful and the charitable . . . 26, 27
The Qurán a confirmation of former Scriptures . . . 28
The varied conduct of those who receive the Qurán . . 29
The rewards of the faithful in Paradise . . . . 30–32
The just punishment of unbelievers in hell . . . . 33–35
God knoweth the secrets of the heart . . . . . 36
Unbelievers shall reap the fruit of their infidelity . . 37
God gave the idolaters no authority for their idolatry . . 38
God alone sustains the heavens . . . . . 39
The Quraish impiously reject their Prophet . . . 40, 41
They shall receive the punishment bestowed upon those who rejected the former prophets . . . . . 42, 43
Were God to punish sinners the world would be bereft of its human population . . . . . 44
God will regard his servants in the judgment-day . . 45

IN THE NAME OF THE MOST MERCIFUL GOD.

R $\frac{1}{13}$. ‖ (1) Praise be unto God, the Creator of heaven and earth, who maketh the angels *his* messengers, furnished with two, and three, and four *pair* of wings; GOD maketh what addition he pleaseth unto *his* creatures, for GOD *is* almighty. (2) The mercy which GOD shall freely bestow on mankind *there is* none who can withhold, and what he shall withhold *there is* none who can bestow besides him;

(1) *Four pair of wings.* "That is, some angels have a greater and some a lesser number of wings, according to their different orders—the words not being designed to express the particular number. Gabriel is said to have appeared to Muhammad on the night he made his journey to heaven with no less than six hundred wings." —*Sale, Baidhâwi.*

and he *is* the mighty, the wise. (3) O men, remember the favour of GOD towards you; is there any creator besides GOD who provideth food for you from heaven and earth? *There is* no GOD but he, how therefore are ye turned aside *from acknowledging his unity?* (4) If they accuse thee of imposture, apostles before thee have also been accused of imposture, and unto GOD shall *all* things return. (5) O men, verily the promise of GOD is true; let not therefore the present life deceive you, neither let the deceiver deceive you concerning GOD, (6) for Satan *is* an enemy unto you, wherefore hold him for an enemy; he only inviteth his confederates to be the inhabitants of hell. (7) For those who believe not *there is prepared* a severe torment, (8) but for those who shall believe and do that which is right *is prepared* mercy and a great reward.

‖ (9) Shall he therefore for whom his evil work hath been prepared, and who imagineth it to be good, *be as he who is rightly disposed and discerneth the truth?* Verily GOD will cause to err whom he pleaseth, and will direct whom he pleaseth. Let not thy soul therefore be spent in sighs for their sakes, *on account of their obstinacy,* for GOD well knoweth that which they do. (10) *It is God* who sendeth the winds and raiseth a cloud, and we drive the same unto a dead country, and thereby quicken the earth after it hath been dead, so *shall* the resurrection *be.* (11) Whoever desireth excellence, unto GOD *doth* all excellence *belong;* unto him ascendeth the good speech, and

R $\frac{2}{14}$. SULS

(4) See notes on chaps. ii. 38, xvi. 105, xxi. 5, and xxxiv. 8.

(9) *God will cause to err, &c.* This looks very like making God the author of both good and evil. The following sentence, however, points to the unbelievers as already reprobate, which, if so, would limit the act of God to the abandonment of the impenitent in their error. It may, however, predicate active exercise of divine power to lead the reprobate into such sin as will result in aggravated suffering hereafter. See chaps. vii. 179, 180, xvi. 95, xx. 87, and note on chap. iii. 155.

(10) Compare chap. xxii. 5–7, and see note on xxix. 18.

(11) *Wicked plots.* "As the Quraish did against Muhammad." See chap. viii. 30, note.—*Sale.*

the righteous work will he exalt; but as for them who devise wicked *plots,* they shall suffer a severe punishment, and the device of those *men* shall be rendered vain. (12) GOD created you *first* of the dust, and afterwards of seed, and he hath made you man and wife. No female conceiveth or bringeth forth but with his knowledge. Nor is anything added unto the age of him whose life is prolonged, neither is anything diminished from his age, but *the same is written* in the book *of God's decrees.* Verily this is easy with GOD. (13) The two seas are not to be held in comparison; this *is* fresh *and* sweet, pleasant to drink, but that *is* salt *and* bitter; yet out of each of them ye eat fish and take ornaments for you to wear. Thou seest the ships also ploughing *the waves* thereof, that ye may seek *to enrich yourselves by commerce* of the abundance *of God,* peradventure ye will be thankful. (14) He causeth the night to succeed the day, and he causeth the day to succeed the night, and he obligeth the sun and the moon to perform their services, each *of them* runneth an appointed course. This is GOD your LORD, his *is* the kingdom. But the *idols* which ye invoke besides him have not the power even over the skin of a date-stone; (15) if ye invoke them they will not hear your calling, and although they should hear, yet they would not answer you. On the day of resurrection they shall disclaim your having associated *them with God,* and none shall declare unto thee *the truth* like one who is well acquainted *therewith.*

R $\frac{3}{15}$. ‖ (16) O men, ye have need of GOD, but GOD is self-sufficient, and to be praised. (17) If he pleaseth he can take you away and produce a new creature *in your stead,* (18) neither *will* this *be* difficult with GOD. (19) A bur-

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(12) *Seed.* See chap. xxii. 4–7.

(13) *Two seas.* See chap. xxv. 55, note.

*Fish.* See chap. xvi., note on ver. 14.

*Ornaments.* "As pearls and coral."—*Sale.* See also chap. xvi. 14.

(14) *Idols . . . have not power over a date-stone.* Compare chap. xxii. 74.

(19) See note on chap. xx. 108.

dened *soul* shall not bear the burden of another; and if a heavy-burdened *soul* call *on another* to bear part of its *burden*, no part thereof shall be borne *by the person who shall be called on*, although he be *ever so nearly* related. Thou shalt admonish those who fear their LORD in secret and are constant at prayer; and whosoever cleanseth himself *from the guilt of disobedience* cleanseth himself to *the advantage of* his own soul; for all shall be assembled before GOD *at the last day*. (20) The blind and the seeing shall not be held equal, neither darkness and light, nor the cool shade and the scorching wind, (21) neither shall the living and the dead be held equal. GOD shall cause him to hear whom he pleaseth, but thou shalt not make those to hear who are in *their* graves. Thou *art* no other than a preacher; (22) verily we have sent thee with truth, a bearer of good tidings and a denouncer of threats. *There hath been* no nation but a preacher hath in past times been *conversant* among them; (23) if they charge thee with imposture, they who were before them likewise charged *their apostles* with imposture. Their apostles came unto them with evident *miracles*, and with *divine* writings, and with the enlightening book; (24) afterwards I chastised those who were unbelievers, and how *severe* was my vengeance!

(25) Dost not thou see that GOD sendeth down rain R 4/16 from heaven, and that we thereby produce fruits of vari-

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(20, 21) "This passage expresses the great difference between a true believer and an infidel, truth and vanity, and their future reward and punishment."—*Sale.*

(21) *Thou shalt not make those hear, &c., i.e.*, "those who obstinately persist in their unbelief, who are compared to the dead."—*Sale.*

(23) *Divine writings.* "As the volumes delivered to Abraham and to other prophets before Moses."—*Sale.* See references in note on ver. 4 above.

*Enlightening book*, viz., "the Law or the Gospel."—*Sale.*

(25) *Various colours, i.e.*, various kinds. See chap. xvi. 13, note.

*Mountains . . . of various colours*, "being more or less intense."—*Sale.*

Rodwell suggests that Muhammad recalled the mountains as they appeared from the cave of Hira, and as described by Burckhardt (*Travels*, p. 176).

ous colours? in the mountains also *there are* some tracts white and red, of various colours, and *others are* of a deep black; and of men, and beasts, and cattle *there are* whose colours *are* in like manner various. Such only of his servants fear GOD as are endued with understanding: verily GOD *is* mighty *and* ready to forgive. (26) Verily they who read the book of GOD, and are constant at prayer, and give alms out of what we have bestowed on them, *both* in secret and openly, hope for a merchandise which shall not perish: (27) that *God* may fully pay them their wages and make them a *superabundant* addition of his liberality; for he *is* ready to forgive *the faults of his servants and* to requite *their endeavours.* (28) That which we have revealed unto thee of the book *of the Qurán* is the truth, confirming the *Scriptures* which *were revealed* before it; for GOD knoweth *and* regardeth his servants. (29) And we have given the book *of the Qurán* in heritage unto such of our servants as we have chosen: of them *there is one* who injureth his own soul; and *there is another* of them who keepeth the middle way; and *there is another* of them who outstrippeth *others* in good *works*, by the permission of GOD. This is the great excellence. (30) They shall be introduced into gardens of perpetual abode; they shall be adorned therein with bracelets of gold and pearls, and their clothing therein *shall be of* silk: (31) and they shall say, Praise be unto GOD, who hath taken away sorrow from us! verily our LORD *is* ready to forgive *the sinners and* to reward *the obedient:* (32) who hath caused us to take up our rest in a dwelling of *eternal* stability, through his bounty, wherein no labour shall touch us, neither shall any weariness affect us. (33) But for the unbelievers *is*

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(28) See notes on chap. ii. 39, 40.

(29) *One who injureth his own soul.* "By not practising what he is taught and commanded in the Qurán."—*Sale.*

*Middle way*, "that is, who meaneth well, and performeth his duty for the most part, but not perfectly."—*Sale.*

(30) *Silk.* See note on chap. xx. 23.

*prepared* the fire of hell: it shall not be decreed them to die *a second time;* neither shall *any part* of the punishment thereof be made lighter unto them. Thus shall every infidel be rewarded. (34) And they shall cry out aloud in *hell, saying,* LORD, take us hence, and we will work righteousness, and not what we have *formerly* wrought. *But it shall be answered them,* Did we not grant you lives of length sufficient, that whoever would be warned might be warned therein; and did not the preacher come unto you? (35) taste therefore *the pains of hell.* And the unjust shall have no protector.

‖ (36) Verily GOD knoweth the secrets *both* of heaven and earth, for he knoweth the innermost parts of the breasts *of men.* (37) It is he who hath made you to succeed in the earth. Whoever shall disbelieve, on him *be* his unbelief; and their unbelief shall only gain the unbelievers greater indignation in the sight of their LORD; and their unbelief shall only increase the perdition of the unbelievers. (38) Say, What think ye of your deities which ye invoke besides GOD? Show me what *part* of the earth they have created. Or had they any share in *the creation of* the heavens? Have we given unto *the idolaters* any book *of revelations,* so that they *may rely* on any proof therefrom *to authorise their practice?* Nay; but the ungodly make unto one another only deceitful promises. (39) Verily GOD sustaineth the heavens and the earth, lest they fail: and if they should fail, none could support the same besides him; he is gracious *and* merciful. (40) *The Quraish* swore by GOD, with a most solemn oath, that if a preacher had come unto them, they would surely have been more *willingly* directed than any nation: but now a preacher is come unto them, it hath only increased in them *their* aversion *from the truth,* (41) *their* arrogance in the earth, and *their*

R 5 1 7

(34) *Preacher, i.e.,* Muhammad. See note on chap. ii. 119.
(40) See note on chap. vi. 156.
(41) *Contriving of evil, i.e.,* their plotting evil against Muhammad and the Muslims.

contriving of evil; but the contrivance of evil shall only encompass the authors thereof. Do they expect any other than the punishment awarded against the *unbelievers* of former times? For thou shalt not find any change in the ordinance of GOD; (42) neither shalt thou find any variation in the ordinance of GOD. (43) Have they not gone through the earth, and seen what hath been the end of those who were before them; although they were more mighty in strength than they? GOD is not to be frustrated by anything either in heaven or on earth; for he is wise *and* powerful. (44) If GOD should punish men according to what they deserve, he would not leave on the back of *the earth* so much as a beast: but he respiteth them to a determined time; (45) and when their time shall come, verily GOD will regard his servants.

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*Ordinance of God.* Rodwell translates "way of God." The expression might refer to the ordinances of God's religion, as Brinckman assumes in his argument to show how this statement contradicts the fact of numerous changes in God's ordinances (*Notes on Islam*, p. 164); but unfortunately for his argument, the context clearly fixes the meaning here as equivalent to "way of dealing with unbelievers." The Quraish shall not escape the wrath of God, for such is his ordinance that all infidels "of former times" have been punished.

(48) This verse clearly proves man's lost condition without God's mercy intervening for his salvation, but the Qurán nowhere presents any way whereby this mercy may be exercised in consistency with His justice, holiness, and truth. Comp. chap. xvi. 63.

# CHAPTER XXXVI.

ENTITLED SURAT UL YÁ SÍN (Y. S.)

*Revealed at Makkah.*

## INTRODUCTION.

SALE says: "This chapter had several other titles given it by Muhammad himself, and particularly that of *The Heart of the Qurán.*" The present title is taken from the mystic letters in the beginning.

This chapter is held in great esteem by the Muhammadans, who read it to the dying in their last agony, which is no doubt due to its teaching in regard to the resurrection. It reveals to us Muhammad as a *preacher* and a *warner*, yet withal a *prophet*, having as the seal of his claim the oath of God (vers. 1–3). As yet but few of the Quraish had given heed to his preaching or the warnings of his revelation. Indeed, we may fairly presume that the Prophet had preached so long in vain that he now despaired of the conversion of his hearers (vers. 6–9). We may also infer from the allusion to secret believers (ver. 10), and from the story of persecution (vers. 14–28), that the Muslims were now subjected to persecution of a severer nature than that of scoffs and blasphemous words. Notwithstanding this opposition, however, the Prophet proclaims the Divine unity in opposition to idolatry, and asserts the doctrine of a resurrection and final judgment.

On this account this chapter deserves the exalted title given it by Muhammad, as most of the distinctive doctrines of Islám are found in it in some form or other.

A point of considerable interest is noted by Rodwell: that this chapter and chapter xviii. contain the only references to Church history subsequent to the day of Pentecost to be found in the Qurán. The story of the apostles of Jesus given here, though referred by the commentators to Antioch, looks much more like a garbled rendering of the story of the martyrdom of Stephen. The shrine of

Habíb at Antioch may have owed its existence to the story related by the commentators, and not to any real tomb; such shrines, erected to imaginary saints on the sites of imaginary tombs, being by no means uncommon in Muslim countries.

Nöeldeke thinks there is probably an omission of a passage between vers. 24 and 25, giving an account of the martyrdom of "the believer" by the infidels.

### *Probable Date of the Revelations.*

Though this chapter is so clearly Makkan, both in style and matter, yet there have been those who have regarded it as Madínic (see *Itqán*, 27). Others, on the authority of a tradition as to its origin, regard ver. 11 as Madínic. Similarly ver. 47, in which almsgiving (Zikát) is mentioned, is regarded by some as Madínic, because the law of almsgiving was given after the Hijra (*Itqán*, 35). However, the *practice* of almsgiving antedates the Hijra, and we may therefore regard the passage as Makkan.

As to the date of the chapter, the most that can be said is that it must be referred to a time when the opposition of the Quraish was very determined, and when persecution was either begun or threatened. Muir fixes the date at about the beginning of the fifth stage (*i.e.*, about the tenth or eleventh year) of Muhammad's mission. It certainly cannot be assigned to a later date. The probability is that it should be fixed somewhat earlier, as the Bann of the Háshimites would almost certainly have been alluded to in a chapter emanating from the *Sheb* of Abu Tálib.

### *Principal Subjects.*


| | VERSES |
|---|---|
| God swears that Muhammad is a prophet . . . . | 1–3 |
| The Qurán given to warn the Makkans . . . . | 4, 5 |
| The greater part of the people of Makkah reprobate . . | 6–9 |
| Muhammad's preaching only profitable to secret believers . | 10 |
| The dead shall be raised; all their deeds are registered . | 11 |
| Two apostles of Jesus sent to Antioch . . . . | 12, 13 |
| They are rejected as impostors and threatened with stoning | 14–17 |
| The apostles warn the people of Antioch of impending divine judgments . . . . . | 18 |
| A certain believer is put to death by the infidels . . | 19–26 |
| The persecutors are suddenly destroyed . . . . . | 27, 28 |
| Men generally reject God's messengers . . . . | 29 |
| The lessons of the past are forgotten . . . . . | 30 |
| The doctrine of the resurrection asserted and illustrated . | 31–33 |
| God's power and goodness manifested by his works . . | 34–44 |

VERSES

Unbelievers unmoved by either fear or the signs of the Qurán . . . . . 45, 46
They scoff at almsgiving and the resurrection . . . 47, 48
The resurrection trumpet and the judgment-day shall surprise the unbelievers . . . . . 49–53
God's judgment shall be according to works . . . 54
The rewards of the righteous and the punishment of the wicked . . . . . 55–65
God deals with the wicked as he pleaseth . . . . 66–68
Muhammad not a poet; the Qurán is the word of God . 69, 70
God manifest in his works of benevolence . . . 71–73
Idolaters will find their trust in idols vain . . . 74, 75
The Prophet not to grieve at the hard speeches of the idolaters; God knoweth all . . . . . 76
The Creator of all things able to raise the dead to life . 77–81
God says Be, and it is . . . . . 82
Praise be to the Sovereign Creator and raiser of the dead . 83

IN THE NAME OF THE MOST MERCIFUL GOD.

R 1 18.

‖ (1) Y. S. *I swear* by the instructive Qurán, (2) that thou art *one* of the messengers *of God*, (3) *sent* to *show* the right way. (4) *This is* a revelation of the most mighty, the merciful *God:* (5) that thou mayest warn a people whose fathers were not warned, and who live in negligence. (6) *Our* sentence hath justly been pronounced against the greater part of them; wherefore they shall

(1) *Y. S.* "The meaning of these letters is unknown: some, however, from a tradition of Ibn Abbás, pretend they stand for *Yá insán, i.e., O man.*"—*Sale.*

(5) *Were not warned, i.e.*, the Arabs. Compare chap. xxxiv. 43.

(6) *Our sentence*, viz., "the sentence of damnation which God pronounced against the greater part of genii and men at the fall of Adam."—*Sale.*

See note on chap. ii. 35, and compare chap. xxxviii. 85.

The sentence here intended does not apply to "the genii and men at the fall of Adam," but to the Quraish, who rejected Muhammad. They are spoken of as reprobates given over to destruction. I understand what follows as a vivid description in prophetic idiom of what shall be. This interpretation is confirmed by ver. 9.

not believe. (7) We have put yokes on their necks, which *come* up to *their* chins; and they are forced to hold up their heads; (8) and we have set a bar before them, and a bar behind them; and we have covered them with darkness; wherefore they shall not see. (9) *It shall be* equal unto them whether thou preach unto them or do not preach unto them; they shall not believe. (10) But thou shalt preach *with effect* unto him only who followeth the admonition *of the Qurán*, and feareth the Merciful in secret. Wherefore bear good tidings unto him of mercy and an honourable reward. (11) Verily we will restore the dead to life, and will write down *their works* which they shall have sent before them, and their footsteps *which they shall have left behind them:* and everything do we set down in a plain register.

R 2 1. ‖ (12) Propound unto them as an example the inhabitants of the city *of Antioch*, when the apostles *of Jesus*

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(7) *Yokes.* See them described in note on chap. xiii. 6.

(8) *A bar before, &c.* "That is, we have placed obstacles to prevent their looking either forwards or backwards. The whole passage represents the blindness and invincible obstinacy with which God justly curses perverse and reprobate men."—*Sale.*

*They shall not see.* "It is said that when the Quraish, in pursuance of a resolution they had taken, had sent a select number to beset Muhammad's house and to kill him (Prelim. Disc., p. 85), the Prophet, having caused Ali to lie down on his bed to deceive the assassins, went out and threw a handful of dust at them, repeating the nine first verses of this chapter, which end here; and they were thereupon stricken with blindness, so that they could not see him." —*Sale, Abul Fida.*

(9) *They shall not believe.* Unless this prophecy be restricted to a very few of the Quraish, it failed of fulfilment.

(11) *Their footsteps.* "As their good or evil example, doctrine, &c."—*Sale.*

*A plain register.* The Preserved Tables, or the records of good and evil actions kept by the angels. See chap. ii. 96, 97.

(12) *When the apostles, &c.* "To explain this passage the commentators tell the following story:—The people of Antioch being idolaters, Jesus sent two of his disciples thither to preach to them; and when they drew near the city they found Habíb, surnamed Al Najjár, or the *carpenter*, feeding sheep, and acquainted him with their errand; whereupon he asked them what proof they had of their veracity, and they told him they could cure the sick, and the

came thereto: (13) when we sent unto them two *of the said apostles;* but they charged them with imposture. Wherefore we strengthened *them* with a third. And they said, Verily we *are* sent unto you *by God.* (14) *The inhabitants* answered, Ye are no other than men, as we *are;* neither hath the Merciful revealed anything *unto you:* ye only publish a lie. (15) The *apostles* replied, Our LORD knoweth that we *are* really sent unto you; (16) and our

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blind, and the lepers; and to demonstrate the truth of what they said, they laid their hands on a child of his who was sick, and immediately restored him to health. Habíb was convinced by this miracle, and believed; after which they went into the city and preached the worship of one true God, curing a great number of people of several infirmities: but at length, the affair coming to the prince's ear, he ordered them to be imprisoned for endeavouring to seduce the people. When Jesus heard of this, he sent another of his disciples, generally supposed to have been Simon Peter, who, coming to Antioch, and appearing as a zealous idolater, soon insinuated himself into the favour of the inhabitants and of their prince, and at length took an opportunity to desire the prince would order the two persons who, as he was informed, had been put in prison for broaching new opinions, to be brought before him to be examined; and accordingly they were brought: when Peter, having previously warned them to take no notice that they knew him, asked them who sent them, to which they answered God, who had created all things, and had no companion. He then required some convincing proof of their mission, upon which they restored a blind person to his sight and performed some other miracles, with which Peter seemed not to be satisfied, for that, according to some, he did the very same miracles himself, but declared that, if their God could enable them to raise the dead, he would believe them; which condition the two apostles accepting, a lad was brought who had been dead seven days, and at their prayers he was raised to life; and thereupon Peter acknowledged himself convinced, and ran and demolished the idols, a great many of the people following him, and embracing the true faith; but those who believed not were destroyed by the cry of the Angel Gabriel."—*Sale.*

Rodwell points out that this story with that of the Seven Sleepers in chap. xviii. are the only examples of any allusion in the Qurán to Church history after Pentecost. The story of the commentators is virtually a paraphrase of the text with additions from their own imagination, which contradict the text, which plainly predicates a few believers corresponding to Muhammad and his Makkan followers. Again let the reader note how Muhammad here puts his own speeches into the mouths of the apostles at Antioch.

(13) *Two of the said apostles.* "Some say these two were John and Paul; but others name different persons."—*Sale.*

*A third,* viz., Simon Peter.

duty is only public preaching. (17) *Those of Antioch* said, Verily we presage evil from you: if ye desist not *from preaching,* we will surely stone you, and a painful punishment shall be inflicted on you by us. (18) The *apostles* answered, Your evil presage is with yourselves: although ye be warned, *will ye persist in your errors?* Verily ye *are* a people who transgress *exceedingly.* (19) And a certain man came hastily from the farther parts of the city *and* said, O my people, follow the messengers *of God;* (20) follow him who demandeth not any reward of you: for these are *rightly* directed.

TWENTY-THIRD SIPARA.

‖ (21) What *reason* have I that I should not worship him who hath created me? for unto him shall ye return. (22) Shall I take *other* gods besides him? If the Merciful be pleased to afflict me, their intercession will not avail me at all, neither can they deliver *me:* (23) then should I be in a manifest error. (24) Verily I believe in your LORD; wherefore hearken unto me. (25) *But they stoned him; and as he died* it was said *unto him,* Enter thou into Paradise. (26) *And* he said, Oh that my people knew how merciful GOD hath been unto me! for he hath highly honoured me. (27) And we sent not down against his

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(16) *Only public preaching.* These apostles were prophets like Muhammad. This passage serves to silence those Muslims who speak of John and Paul as having forged the books ascribed to them in the New Testament.

(18) *Your evil presage, &c., i.e.,* "if any evil befall you, it will be the consequence of your own obstinacy and unbelief."—*Sale.*

See chap. xxvii. 48, note 11. Compare chap. vii. 132.

(19) *A certain man.* "This was Habíb al Najjár, whose martyrdom is here described. His tomb is still shown near Antioch, and is much visited by the Muhammadans."—*Sale.*

(19-24) These words were used over and over by Muhammad in his discourses with the idolaters of Makkah. On this trait in his character see introduction to chap. xxvi.

(25) *But they stoned him, &c.* These words are supplied to introduce what follows. Noëldeke thinks a passage here has been lost.

(26) *He hath highly honoured me, i.e.,* by permitting me to be a martyr, or, as some suppose, by translating me to Paradise.—*Tafsír-i-Ranfi.*

This story looks very much like a traditional account of the martyrdom of Stephen.

people after *they had slain* him an army from heaven, nor *the other instruments of destruction* which we sent down *on unbelievers in former days:* (28) there was only one cry *of Gabriel from heaven,* and behold, they *became* utterly extinct. (29) Oh, the misery of men! No apostle cometh unto them but they laugh him to scorn. (30) Do they not consider how many generations we have destroyed before them? (31) Verily they shall not return unto them: (32) but all of them in general *shall be* assembled before us.

|| (33) *One* sign *of the resurrection* unto them *is* the dead earth: we quicken the same *by the rain,* and produce thereout *various sorts of* grain, of which they eat. (34) And we make therein gardens of palm-trees and vines; and we cause springs to gush forth in the same: (35) that they may eat of the fruits thereof, and of the labour of their hands. Will they not therefore give thanks? (36) Praise be unto him who hath created all the different kinds, *both* of *vegetables,* which the earth bringeth forth, and of their own species, *by forming the two sexes,* and also *the various sorts* of things which they know not. (37) The night also *is* a sign unto them: we withdraw the day from the same, and behold they *are* covered with darkness; (38) and the sun hasteneth to his place of rest. This *is* the disposition of the mighty, the wise *God.* (39) And for the moon have we appointed *certain* mansions, R 3/2.

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(27) *Which we sent down on unbelievers, &c.* "As a deluge, or a shower of stones, or a suffocating wind, &c. The words may also be translated, *Nor did we determine to send down* such executioners of our justice."—*Sale.*

(33) See note on chap. xxix. 18, and references at chap. xxxv. 10.

(38) *The sun hasteneth to his place of rest.* "That is, he hasteneth to run his daily course; the setting of the sun resembling a traveller's going to rest. Some copies vary in this place, and instead of *limustaqarrin laha,* read *la mustaqarra laha ;* according to which the sentence should be rendered, 'The sun runneth *his course without ceasing,* and hath not a place of rest.'"—*Sale.* But compare chap. xviii. 84.

(39) *Certain mansions,* viz., "these are twenty-eight constellations, through one of which the moon passes every night, thence called the

until she *change and* return *to be* like the old branch of a palm-tree. (40) It is not expedient that the sun should overtake the moon *in her course*, neither doth the night outstrip the day, but each *of these luminaries* moveth in a *peculiar* orbit. (41) *It is* a sign also unto them that they carry their offspring in the ship filled *with merchandise;* (42) and that we have made for them *other conveniences* like unto it, whereon they ride. (43) If we please, we drown them, and *there is* none to help them; neither are they delivered, (44) unless through our mercy, and that they may enjoy *life* for a season. (45) When it is said unto them, Fear that which is before you and that which is behind you, that ye may obtain mercy, *they withdraw from thee;* (46) and thou dost not bring them one sign of the signs of their LORD, but they turn aside from the same. (47) And when it is said unto them, Give alms of that which GOD has bestowed on you, the unbelievers say unto those who believe, *by way of mockery*, Shall we feed him whom GOD can feed if he pleaseth? Verily ye *are* in no other than a manifest error. (48) And they say, When

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*mansions* or *houses of the moon.*"—*Sale.* See also Prelim Disc., p. 59.

*Like the old branch, &c.* "For when a palm branch grows old, it shrinks, and becomes crooked and yellow, not ill representing the appearance of the new moon."—*Sale.*

(41) *The ship filled.* "Some suppose that the deliverance of Noah and his companions in the ark is here intended; and then the words should be translated, 'That we carried their progeny in the ark filled with living creatures.'"—*Sale.*

Rodwell translates, "We bare their posterity in the full-laden ark." The allusion to the ark of Noah, however, is very doubtful. It is much more natural to refer it to ordinary ships.

(42) *Whereon they ride.* "As camels, which are the *land-ships*, or lesser vessels and boats."—*Sale.*

It is better to understand vessels used for purposes of travel, as distinguished from those devoted to carrying merchandise only.

(45) *Fear that which is before you, &c., i.e.,* "the punishment of this world and of the next."—*Sale.*

(47) *If he pleaseth.* "When the poor Muslims asked alms of the richer Quraish, they told them that if God could provide for them, as they imagined, and did not, it was an argument that they deserved not his favour as well as themselves; whereas God permits some to be in want to try the rich and exercise their charity."—*Sale.*

will this promise *of the resurrection be fulfilled*, if ye speak truth? (49) They only wait for one sounding *of the trumpet*, which shall overtake them while they are disputing together; (50) and they shall not *have time to* make any disposition *of their effects*, neither shall they return to their family.

|| (51) And the trumpet shall be sounded *again;* and R 4/3.
behold they shall come forth from *their* graves, and hasten unto their LORD. (52) They shall say, Alas for us! who hath awakened us from our bed? This is what the Merciful promised *us;* and *his* apostles spoke the truth. (53) It shall be but one sound *of the trumpet*, and behold they *shall be* all assembled before us. (54) On this day no soul shall be unjustly treated in the least; neither shall ye be rewarded but according to what ye shall have wrought. (55) On this day the inhabitants of Paradise shall be wholly taken up with joy: (56) they and their wives *shall rest* in shady groves, leaning on magnificent couches. (57) There shall they have fruit, and they shall obtain whatever they shall desire. (58) Peace *shall be* the word spoken *unto the righteous* by a merciful LORD; (59) but *he shall say unto the wicked*, Be ye separated this day, O ye wicked, *from the righteous.* (60) Did I not command you, O sons of Adam, that ye should not worship Satan, because he *was* an open enemy unto you? (61) And *did I not say*, Worship me; this *is* the right way? (62) But

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(49–51) On the two soundings of the resurrection trumpet, see Prelim. Disc., pp. 135, 136, and notes on chap. xxxix. 68.

(52) *Who hath awakened us?* "For they shall sleep during the interval between the two blasts of the trumpet, and shall feel no pain."—*Sale.*

For the state of the souls and bodies of the dead between death and the resurrection, see Prelim. Disc., p. 127 *seq.*

*His apostles spoke the truth, i.e.*, when they assured us that we should be raised from the dead, though we did not then believe them.

(56) *They and their wives.* See notes on chaps. iii. 196, iv. 123, and xiii. 23.

(57) See note on chap. iii. 15.

(60) See chap. vii. 28

now hath he seduced a great multitude of you: did ye not therefore understand? (63) This is hell, with which ye were threatened: (64) be ye cast into the same this day to be burned, for that ye have been unbelievers. (65) On this day we will seal up their mouths, *that they shall not open them in their own defence;* and their hands shall speak unto us, and their feet shall bear witness of that which they have committed. (66) If we pleased we could put out their eyes, and they might run with emulation in the way *they use to take;* and how should they see *their error?* (67) And if we pleased we could transform them *into other shapes,* in their places *when they should be found;* and they should not be able to depart, neither should they repent.

R 5/4. ‖ (68) Unto whomsoever we grant a long life, him do we cause to bow down his body *through age.* Will they not therefore understand? (69) We have not taught *Muhammad* the art of poetry; nor is it expedient for him *to be a poet.* This *book is* no other than an admonition *from God,* and a perspicuous Qurán, (70) that he may warn him who is living; and the sentence *of condemnation*

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(63) *Hell.* See note on chap. ii. 38.

(65) *That which they have committed.* See Prelim. Disc., pp. 142, 143. The verse does not teach, as Brinckman supposes (*Notes on Islám*), that the wicked will not *speak* in the judgment, but that they shall be rendered speechless by the testimony of their own members. By their testimony their mouths shall be stopped. This conceit was borrowed from the Jews. See Rodwell *in loco.*

(67) *Neither should they repent.* "That is, they deserve to be thus treated for their infidelity and disobedience; but we bear with them out of mercy, and grant them respite."—*Sale.*

(69) *We have not taught, &c.* "That is, in answer to the infidels, who pretended the Qurán was only a poetical composition."—*Sale.* See notes on chap. xxvi. pp. 224–228.

*Nor is it expedient, i.e.,* for the reason that the Qurán might be attributed to his poetic genius, and not to inspiration (*wahi*) of God. See *Tafsír-i-Raufi.*

*This book is . . . an admonition from God.* See notes on chaps. iv. 162, 163, vi. 19, vii. 2, and xviii. 26.

(70) *Him who is living, i.e.,* "endued with understanding, the stupid and careless being like dead persons."—*Sale, Baidháwi.*

will be justly executed on the unbelievers. (71) Do they not consider that we have created for them, among the things which our hands have wrought, cattle *of several kinds,* of which they are possessors; (72) and that we have put the same in subjection under them? Some of them *are* for their riding, and on some of them do they feed; (73) and they receive *other* advantages therefrom and *of their milk do they* drink. Will they not, therefore, be thankful? (74) They have taken *other* gods besides GOD, *in hopes* that they may be assisted *by them;* (75) but they are not able to give them any assistance: yet *are* they a party of troops ready to *defend* them. (76) Let not their speech, therefore, grieve thee: we know that which they privately conceal, and that which they publicly discover. (77) Doth not man know that we have created him of seed? yet behold, he is an open disputer *against the resurrection;* (78) and he propoundeth unto us a comparison, and forgetteth his creation. He saith, Who shall restore bones to life when they are rotten? (79) Answer, He shall restore them to life who produced them the first time; for he is skilled in every *kind of* creation, (80) who giveth you fire out of the green tree, and behold, ye kindle *your fuel* from thence. (81) Is not he who hath created the heavens and the earth able to create *new creatures* like unto them? Yea, certainly; for he *is* the wise Creator. (82) His command, when he willeth a thing, *is* only that he saith unto it, Be; and it is. (83) Wherefore praise be

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(71–78) Compare chap. xvi. 1–22.

(80) *Who giveth fire out of the green tree.* "The usual way of striking fire in the East is by rubbing together two pieces of wood, one of which is commonly of the tree called *markh*, and the other of that called *afár;* and it will succeed even though the wood be green and wet."—*Sale;* Hyde, *de Rel. Vet. Pers.*, c. 25.

(82) *Be; and it is.* The Arabic of this famous passage is *kun fayakúna.* It is the watchword of the orthodox who believe in the eternity of the Qurán. Their argument is that God created the world by means of the word *Be.* If, therefore, this word were created, then one created thing would have created another! The Mutazilites, on the other hand, argued that if *Be* is eternal, then there are two

unto him in whose hand is the kingdom of all things, and unto whom ye shall return *at the last day.*

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Eternals, which is surely a satisfactory reply to the orthodox dogma, which gains all its force from the consideration that the word *Be* is a thing possessing creative power, whereas, in fact, this power was God uttering this word—not in eternity, for then the worlds must have existed from eternity, but in time ; and therefore being, like the worlds, created, it is not itself eternal.

In addition to this argument against the eternity of the Qurán, the Mutazalites urge the following : "(1.) It is written in Arabic ; it descended, is read, is heard, and is written. It was the subject of a miracle ; it is divided into parts, and some verses are abrogated by others. (2.) Events are described in the past tense, but if the Qurán had been eternal the future tense would have been used. (3.) The Qurán contains commands and prohibitions ; if it is eternal, who were commanded and who were admonished ? (4.) If it has existed from eternity, it must exist to eternity ; and so even in the last day and in the next world men will be under the obligation of performing the same religious duties as they do now, and of keeping all the outward precepts of the law."—Sell's *Faith of Islám*, pp. 136, 137.

There can be no doubt that the Mutazilites, as against the orthodox, were right on this point. The above is especially interesting in the light of the fact that in India some of the most enlightened Muslims avow themselves to be Mutazilites, and therefore we may hope that they are prepared to subject the Qurán, like other books, to criticism.

# CHAPTER XXXVII.

ENTITLED SURAT US SÁFÁT (THE RANKS).

*Revealed at Makkah.*

## INTRODUCTION.

THIS chapter owes its title to the statement with which it begins. In matter and style it does not differ much from other chapters belonging to the earlier stages of Muhammad's mission. Like the earliest chapters, it begins with a number of oaths, as though violent assertion would sufficiently attest the prophetic character of the Qurán and its author in the absence of the ordinary signs of prophecy and inspiration.

The principal object of the revelations of this chapter, as in chap. xi., is to establish the claims of Muhammad to be a prophet of God, and to convince the people of Makkah of the folly of idolatry and the need of receiving the one true God as the sole object of their worship. Muhammad likens himself to the former prophets, whose history he relates as a warning to his townsmen. The former prophets had preached against idols and endeavoured to lead their people to believe in the true God, but they had been rejected as impostors by an unbelieving people, who were destroyed by divine judgments on account of their infidelity, while the prophets were blessed and their names were made honourable to the latest posterity. These narratives seem to have been given in answer to the demand of the unbelievers at Makkah (compare ver. 69 with 165).

As observed in regard to the preceding chapter, the great subjects of dispute were the doctrines of the resurrection and the final judgment. The possibility of the resurrection is established by Muhammad on the ground that an Almighty Creator can surely re-create. He who is the Author of life and being can give life to the dead.

*Probable Date of the Revelations.*

All authorities agree that this chapter, in its entirety, is Makkan. Noëldeke shows that it is connected in all its parts, and therefore may be regarded as a complete discourse. We have no data wherewith to determine the date of this chapter beyond what may be gathered from its style and contents. The opening words are in the style of the earliest chapters. The matter is that of simple discourse, no violent opposition on the part of the Prophet's hearers is apparent. The spirit of the discourse points to a time when Muhammad's preaching was met by a stolid and contemptuous opposition on the part of his hearers (see vers. 11–15 and 34, 35), which time would be about the end of the third stage, or say the fourth year of Muhammad's mission (B.H. 9).

*Principal Subjects.*


| | VERSES |
|---|---|
| The Prophet swears that God is one | 1–5 |
| The devils not permitted to hear the discourse of heaven | 6–10 |
| The audacity of the Makkan infidels | 11, 12 |
| They scoff at the Qurán as the product of sorcéry | 13–15 |
| They reject the doctrine of the resurrection | 16, 17 |
| The despair of the infidels on the judgment-day | 18–21 |
| Idolaters and their idols and gods to be called to account | 22–24 |
| They will dispute among themselves and reproach one another | 25–29 |
| They shall all be punished in hell | 30–33 |
| Makkan idolaters call their Prophet "a distracted poet" | 34, 35 |
| Muhammad protests his prophetic character and threatens the infidels | 36–38 |
| Reward of believers in Paradise | 39–47 |
| Believers shall look down from heaven upon their infidel acquaintance in hell | 48–53 |
| The righteous attribute their salvation to the grace of God | 54, 55 |
| They rejoice in life eternal | 56–59 |
| The tree at Zaqqúm described | 60–62 |
| The awful portion of the damned | 63–66 |
| Makkan infidels follow in the footsteps of their fathers | 67–72 |
| *The story of Noah—* | |
| Noah calls on God in his distress | 73 |
| He and his family are delivered | 74 |
| His name to be revered by posterity | 75–79 |
| The unbelievers are drowned | 80 |

VERSES

*The story of Abraham—*
Abraham a follower of Noah's religion . . . . 81, 82
He reproaches his father and neighbours for their idolatry . . . . . 83–85
He excuses himself from attending the idolatrous rites of his townsmen . . . . . 86–88
He first mocks the idols and then breaks them in pieces 90–91
God delivers him from the fire . . . . . 95, 96
God tries the faith of Abraham . . . . . 97–107
His name to be revered by posterity . . . . . 108–111
He receives Isaac by promise, who is blessed with him. 112, 113
*The story of Moses and Aaron—*
God delivers them and their people from great distress. 114, 115
They conquer the Egyptians. . . . . 116
God gives them the Book of the Law (Fourth) . . 117, 118
Their names to be revered by posterity . . . 119–122
*The story of Elias—*
He is sent a prophet to his people. . . . . 123
He preaches against idolatry . . . . . 124–126
They accuse him of imposture . . . . . 127
The infidels to be punished . . . . . 128
His name to be revered by posterity . . . . 129–132
*The story of Lot—*
God delivers him and his family, except his wife . . 133–135
The rest of his people are destroyed . . . . 136
The Makkan infidels warned by the example of the Sodomites . . . . . 137, 138
*The story of Jonas—*
He is sent as a prophet and flees to a ship . . . 139, 140
He is swallowed by a fish for his sin . . . . 141–144
He is cast on the shore and shaded by a gourd . . 145, 146
He is sent to a multitude who believe . . . . 147, 148
The Makkans are rebuked for attributing offspring to God 149–160
The reprobate only will be seduced by idolatry . . 161–163
Muslims worship God, arranging themselves in ranks . 164–166
Infidels excuse their unbelief in vain . . . . 167–170
Former apostles were assisted against the infidels . . 171–173
The Prophet exhorted to await divine vengeance on unbelievers . . . . . 174–179
Praise be to God and peace on his apostles . . . 180–182

SIXTH MUNZIL.

IN THE NAME OF THE MOST MERCIFUL GOD.

R $\frac{1}{5}$. || (1) By *the angels* who rank themselves in order, (2) and by those who drive forward and dispel *the clouds*, (3) and by those who read *the Qurán* for an admonition, (4) verily your GOD is one, (5) the LORD of heaven and earth, and of whatever *is* between them, and the LORD of the east. (6) We have adorned the lower heaven with the ornament of the stars, (7) and *we have placed therein* a guard against every rebellious devil, (8) that they may not listen to *the discourse of* the exalted princes, (9) (for they are darted at from every side to repel *them*, and a lasting torment *is prepared* for them), (10) except him who catcheth a word by stealth, and is pursued by a shining flame. (11) Ask *the Makkans*, therefore, whether they *be* stronger by nature, or *the angels* whom we have

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(1, 2) *Who rank themselves.* "Some understand by these words the *souls of men* who *range themselves* in obedience to God's laws, and *put away* from them all infidelity and corrupt doings; or the *souls* of those who *rank themselves* in battle array to fight for the true religion, and *push on* their horses to charge the infidels," &c.—*Sale, Baidhâwi.*

The reference is probably to *the Muslims*, and not to angels, as in Sale. See ver. 165.

Rodwell translates freely thus :—"By the angels ranged in order for songs of praise, and by those who repel demons." The idea of "songs of praise" is, however, far from Islám. The idea of the commentators is that the angels rank themselves before the Almighty either to worship after the Muslim fashion or to be in readiness to perform his commandments.

*Those who drive*, or "who *put in motion* all bodies in the upper and lower world, according to the divine command, or who *keep off* men from disobedience to God by inspiring them with good thoughts and inclinations, or who drive away the devils from them," &c.—*Sale, Baidhâwi.*

(5) *The Lord of the East.* "The original word, being in the plural number, is supposed to signify the different points of the horizon from whence the sun rises in the course of the year, which are in number 360 (equal to the number of days in the old civil year), and have as many corresponding points where it successively sets during that space. Marracci groundlessly imagines this interpretation to be built on the error of the plurality of worlds."—*Sale, Baidhâwi.*

(6–10) See notes on chap. xv. 17, 18

created? We have surely created them of stiff clay. (12) Thou wonderest at *God's power and their obstinacy;* but they mock *at the arguments urged to convince them:* (13) when they are warned, they do not take warning; (14) and when they see any sign, they scoff *thereat,* (15) and say, This *is* no other than manifest sorcery; (16) after we shall be dead, and become dust and bones, shall we really be raised to life? (17) and our forefathers also? (18) Answer, Yea: and ye *shall then be* despicable. (19) There shall be but one blast *of the trumpet,* and they shall see *themselves raised:* (20) and they shall say, Alas for us! this *is* the day of judgment; (21) this is the day of distinction *between the righteous and the wicked,* which ye rejected as a falsehood.

|| (22) Gather together those who have acted unjustly, R ⅔
and their comrades, and the *idols* which they worshipped, (23) besides GOD, and direct them in the way to hell; (24) and set them *before God's tribunal;* for they *shall be* called to account.

|| (25) What aileth you that ye defend not one another? RUBA.
(26) But on this day they shall submit themselves *to the judgment of God;* (27) and they shall draw nigh unto one another, and shall dispute among themselves. (28) *And the seduced* shall say *unto those who seduced them,* Verily ye came unto us with presages of prosperity; (29) *and the seducers* shall answer, Nay, rather ye were not true believers: for we had no power over you *to compel you;* but ye were people who *voluntarily* transgressed: (30) wherefore the sentence of our LORD hath been justly pronounced against us, *and* we shall surely taste *his vengeance.* (31) We seduced you; *but* we also erred ourselves. (32)

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(11) *Stiff clay, i.e.,* man's weakness is witnessed to by the material of which he is made.

(16–21) Compare chap. xxxvi. 51–53, where see notes.

(28) *Presages of prosperity,* literally, "'from the right hand.' The words may also be rendered, 'with force,' to compel us, or 'with an oath,' swearing that ye were in the right."—*Sale.*

See note on chap. x. 29.

They *shall both* therefore *be* made partakers of the same punishment on that day. (33) Thus will we deal with the wicked: (34) because, when it is said unto them, There is no god besides *the true* GOD, they swell with arrogance, (35) and say, Shall we abandon our gods for a distracted poet? (36) Nay; he cometh with the truth, and beareth witness to the *former* apostles. (37) Ye shall surely taste the painful torment *of hell;* (38) and ye shall not be rewarded, but according to your works. (39) But *as for* the sincere servants of GOD, (40) they shall have a certain provision *in Paradise, namely, delicious* fruits; (41) and they *shall be* honoured: (42) *they shall be placed* in gardens of pleasure, (43) *leaning* on couches, opposite to one another: (44) a cup shall be carried round unto them, (45) *filled* from a limpid fountain, for the delight of those who drink: (46) it shall not oppress the understanding, neither shall they be inebriated therewith. (47) And near them *shall lie the virgins of Paradise,* refraining their looks *from beholding any besides their spouses,* having large black eyes, *and* resembling the eggs *of an ostrich* covered *with feathers from the dust.* (48) And they shall turn the one unto the other, and shall ask one another questions. (49) And one of them shall say, Verily I had an intimate friend *while I lived in the world,* (50) who said *unto me,* Art thou one of those who assertest the truth *of the resurrection?* (51) After we shall be dead, and reduced to dust and bones, shall we surely be judged? (52) *Then* he shall say *to his companions,* Will ye look down? (53) And he shall look down, and shall see him in the midst of hell: (54) *and* he shall say *unto him,* By GOD, it wanted little but thou hadst drawn me into ruin:

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(35) See note on chap. xxxvi. 69.

(36) See note on chap. ii. 90.

(39–48) See notes on chaps. iii. 15, 196, iv. 123, and xiii. 23.

(47) *Resembling the eggs.* "This may seem an odd comparison to an European; but the Orientals think nothing comes so near the colour of a fine woman's skin as that of an ostrich's egg when kept perfectly clean."—*Sale.*

(55) and *had it* not *been* for the grace of my LORD, I had surely been *one* of those who have been delivered up *to eternal torment.* (56) Shall we die any other than our first death; (57) or do we suffer any punishment? (58) Verily this is great felicity: (59) for *the obtaining* a *felicity* like this let the labourers labour. (60) Is this a better entertainment, or the tree of al Zaqqúm? (61) Verily we have designed the same for an occasion of dispute unto the unjust. (62) It is a tree which issueth from the bottom of hell: (63) the fruit thereof resembleth the heads of devils; (64) and *the damned* shall eat of the same, and shall fill *their* bellies therewith; (65) and *there shall be given* them thereon a mixture of filthy and boiling water to drink; (66) afterwards shall they return into hell. (67) They found their fathers going astray, (68) and they trod hastily in their footsteps; (69) for the greater part of the ancients erred before them. (70) And we sent warners unto them heretofore: (71) and see how *miserable* was the end of those who were warned, (72) except the sincere servants of GOD. (73) Noah called on us in former days, and we heard him graciously;

‖ (74) And we delivered him and his family out of the great distress, (75) and we caused his offspring *to be* those who survived *to people the earth;* (76) and we left *the following salutation to be bestowed* on him by the latest pos- R 3.

(60) *Al Zaqqúm.* "There is a thorny tree so called which grows in Tahámа, and bears fruit like an almond, but extremely bitter; and therefore the same name is given to this infernal tree."—*Sale.*

See also note on chap. xvii. 62 and vers. 62, 63, below.

(61) *An occasion of dispute.* "The infidels not conceiving how a tree could grow in hell, where the stones themselves serve for fuel."—*Sale.*

(63) *Heads of devils,* or, "of serpents to behold; the original word signifies both."—*Sale.*

(65) See notes on chap. ii. 38 and iii. 197.

(66) "Some suppose that the entertainment above mentioned will be the welcome given to the damned before they enter that place; and others, that they will be suffered to come out of hell from time to time to drink their scalding liquor."—*Sale.*

(73–80) See notes on chaps. vii. 60–65 and xi. 29–49.

terity, (77) *namely,* Peace *be* on Noah among all creatures! (78) Thus do we reward the righteous, (79) for he *was one* of our servants the true believers. (80) Afterwards we drowned the others. (81) Abraham also *was* of his religion, (82) when he came unto his LORD with a perfect heart. (83) When he said unto his father and his people, What do ye worship? (84) Do ye choose false gods preferably to *the true* GOD? (85) What, therefore, *is* your opinion of the LORD of all creatures? (86) And he looked and observed the stars (87) and said, Verily, I *shall be* sick, *and shall not assist at your sacrifices;* (88) and they turned their backs and departed from him. (89) And *Abraham* went privately to their gods and said *scoffingly unto them,* Do ye not eat *of the meat which is set before you?* (90) What aileth you that ye speak not? (91) And he turned upon them, and struck *them* with his right hand, *and demolished them.* (92) And *the people* came hastily unto him, (93) *and* he said, Do ye worship the *images* which ye carve? (94) whereas GOD hath created you, and also that which ye make. (95) They said, Build a pile for him, and cast him into the glowing fire. (96) And they devised a plot against him, but we made them the inferior *and delivered him.* (97) And *Abraham* said, Verily I *am* going unto my LORD, who will direct me. (98) O LORD, grant me a righteous *issue.* (99) Wherefore we acquainted him *that he should have a son, who should be* a meek youth. (100) And when he had attained to

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(81–96) See notes on chaps. vi. 75–84 and xxi. 52–73.

(81) *Was of his religion.* "For Noah and he agreed in the fundamental points both of faith and practice, though the space between them was no less than 2640 years."—*Sale, Baidhâwi.*

(87) *I shall be sick.* "He made as if he gathered so much from the aspect of the heavens (the people being greatly addicted to the superstitions of astrology), and made it his excuse for being absent from their festival to which they had invited him."—*Sale.*

(88) *Turned their backs, &c.* "Fearing he had some contagious distemper."—*Sale.*

(99) *A meek youth.* The Qurán does not specify which of the sons of Abraham was laid on the altar as a sacrifice, but I think Ismáíl

*years of* discretion, *and could join in acts of religion* with him, (101) *Abraham* said *unto him,* O my son, verily I saw in a dream that I should offer thee in sacrifice, consider therefore what thou art of opinion *I should do.* (102) He answered, O my father, do what thou art commanded; thou shalt find me, if GOD please, a patient person. (103) And when they had submitted themselves *to the divine will,* and *Abraham* had laid *his son* prostrate on his face, (104) we cried unto him, O Abraham, (105) now hast thou verified the vision. Thus do we reward the righteous. (106) Verily this was a manifest trial. (107) And we ransomed him with a noble victim. (108) And we left

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is clearly implied, seeing that the promise of Isaac, according to ver. 112 below, was given *after* the trial of Abraham's faith.

(100) *Years of discretion.* "He was then thirteen years old."—*Sale, Baidhâwi.*

(101) *Verily I saw in a dream, &c.* "The commentators say that Abraham was ordered in a vision, which he saw on the eighth night of the month Dhul Hajja, to sacrifice his son; and to assure him that this was not from the devil, as he was inclined to suspect, the same vision was repeated a second time the next night, when he *knew* it to be from God, and also a third time the night following, when he resolved to obey it and to *sacrifice* his son; and hence some think the eighth, ninth, and tenth days of Dhul Hajja are called *yom al tarwîya, yom 'arafat* and *yom al nahr,* that is, 'the day of the vision,' 'the day of knowledge,' and 'the day of the sacrifice.'

"It is the most received opinion among the Muhammadans that the son whom Abraham offered was Ismaîl, and not Isaac, Ismaîl being his only son at that time, for the promise of Isaac's birth is mentioned lower, as subsequent in time to this transaction. They also allege the testimony of their Prophet, who is reported to have said, 'I am the son of the two who were offered in sacrifice,' meaning his great ancestor Ismaîl, and his own father Abdullah; for Abd al Mutallib had made a vow that if God would permit him to find out and open the well Zamzam, and should give him ten sons, he would sacrifice one of them. Accordingly, when he had obtained his desire in both respects, he cast lots on his sons, and the lot falling on Abdullah, he redeemed him by offering a hundred camels, which was therefore ordered to be the price of a man's blood in the Sunnat."—*Sale, Baidhâwi, Jalâluddîn.*

(103) *Prostrate on his face.* "The commentators add that Abraham went so far as to draw the knife with all his strength across the lad's throat, but was miraculously hindered from hurting him."—*Sale, Baidhâwi, Jalâluddîn.*

(107) *We ransomed him.* The idea of a vicarious offering is here

*the following salutation to be bestowed* on him by the latest posterity, (109) *namely,* Peace *be* on Abraham! (110) Thus do we reward the righteous, (111) for he *was one* of our faithful servants. (112) And we rejoiced him with the promise of Isaac, a righteous prophet; (113) and we blessed him and Isaac; and of their offspring *were* some righteous doers, and *others* who manifestly injured their own souls.

R 4/8. || (114) We were also gracious unto Moses and Aaron heretofore, (115) and we delivered them and their people from a great distress. (116) And we assisted them *against the Egyptians,* and they became the conquerors. (117) And we gave them the perspicuous book *of the law,* (118) and we directed them into the right way, (119) and we left *the following salutation to be bestowed* on them by the latest posterity, (120) *namely,* Peace *be* on Moses and Aaron! (121) Thus do we reward the righteous, (122) for they *were two* of our faithful servants. (123) And Elias *was also one* of those who were sent *by us.* (124) When

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clearly recognised as belonging to the religion of Abraham. On Muhammad's use of such language see note on chap. iii. 194.

*A noble victim.* "The epithet of *great* or *noble* is here added, either because it was large and fat, or because it was accepted as the ransom of a prophet. Some suppose this victim was a ram, and, if we may believe a common tradition, the very same which Abel sacrificed, having been brought to Abraham out of Paradise; others fancy it was a wild goat, which came down from Mount Thabír, near Makkah; for the Muhammadans lay the scene of this transaction in the valley of Mína: as a proof of which they tell us that the horns of the victim were hung up on the spout of the Kaabah, where they remained till they were burnt, together with that building, in the days of Abdullah Ibn Zubair; though others assure us that they had been before taken down by Muhammad himself, to remove all occasion of idolatry."—*Sale, Jalâluddín.*

(114–122) See notes on chaps. vii. 104–172, x. 76–90, xx. 8–98, xxvi. 9–68, and xxviii. 1–43.

(123) *Elias.* "This prophet the Muhammadans generally suppose to be the same with al Khidhr, and confound him with Phineas (chap. xviii. 64), and sometimes with Idrís or Enoch. Some say he was the son of Yásín, and nearly related to Aaron, and others suppose him to have been a different person. He was sent to the inhabitants of Baalbec, in Syria, the Heliopolis of the Greeks, to reclaim them from the worship of their idol Baal, or the sun, whose name makes

he said unto his people, Do ye not fear *God?* (125) Do ye invoke Baal and forsake the most excellent Creator? (126) GOD *is* your LORD and the LORD of your forefathers. (127) But they accused him of imposture, (128) wherefore they shall be delivered up *to eternal punishment*, except the sincere servants of GOD. (129) And we left *the following salutation to be bestowed* on him by the latest posterity, (130) *namely*, Peace *be* on Ilyásín! (131) Thus do we reward the righteous, (132) for he *was one* of our faithful servants. (133) And Lot *was also one* of those who were sent *by us*. (134) When we delivered him and his whole family, (135) except an old woman, *his wife, who perished* among those that remained behind; (136) afterwards we destroyed the others. (137) And ye, *O people of Makkah*, pass by *the places where they once dwelt*, as ye journey in the morning (138) and by night; will ye not therefore understand?

‖ (139) Jonas *was also one* of those who were sent *by us*. R 5. (140) When he fled into the loaded ship, (141) and *those who were on board* cast lots among themselves, and he

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part of that of the city which was anciently called Becc."—*Sale*, *Jaláluddín*, *Baidháwi*.

(127) This is a charge which was constantly brought against Muhammad by his townsmen. See notes on chaps. iii. 185 and vi. 48.

(130) *Ilyásín*. "The commentators do not well know what to make of this word. Some think it is the plural of Elias, or, as the Arabs write it, Ilyás, and that both that prophet and his followers, or those who resembled him, are meant thereby; others divide the word, and read *ál Yásín*, *i.e.*, 'the family of Yásín,' who was the father of Elias, according to an opinion mentioned above; and others imagine it signifies Muhammad, or the Qurán, or some other book of Scripture. But the most probable conjecture is that Ilyás or Ilyásín are the same name, or design one and the same person, as Sinai or Sinin denote one and the same mountain, the last syllable being added here to keep up the rhyme or cadence at the close of the verse."—*Sale*.

(133–136) See notes on chaps. vii. 81–85 and xi. 74–82.

(135) *Those that remained behind*. Muhammad does not seem to have known that Lot's wife left Sodom before her destruction.

(139–148) See notes on chaps. x. 98 and xxi. 87, 88.

(141) *Cast lots*. "Al Baidháwi says the ship stood stock-still;

was condemned: (142) and the fish swallowed him; for he was worthy of reprehension. (143) And if he had not been *one* of those who praised GOD, (144) verily he had remained in the belly thereof until the day of resurrection.

NISF. || (145) And we cast him on the naked *shore*, and he *was* sick; (146) and we caused a plant of a gourd to grow up over him; (147) and we sent him to an hundred thousand *persons*, or they were a greater number, (148) and they believed: wherefore we granted them to enjoy *this life* for a season. (149) Inquire of the *Makkans* whether thy LORD hath daughters, and they sons. (150) Have we created the angels of the female sex? and *were*

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wherefore they concluded that they had a fugitive servant on board, and cast lots to find him out."—*Sale.*

*Condemned*, *i.e.*, "he was taken by the lot."—*Sale.*

(142) "When the lot fell on Jonas he cried out, 'I am the fugitive!' and immediately threw himself into the sea."—*Sale*, *Jalálu-uddín*. Comp. Jonah i. 11–17.

(143) *Who praised God.* "The words seem to relate particularly to Jona's supplication while in the whale's belly (Jonah chap. ii.)" —*Sale.*

(145) *He was sick.* "By reason of what he had suffered, his body becoming like that of a new-born child. It is said that the fish, after it had swallowed Jonas, swam after the ship with its head above water, that the prophet might breathe, who continued to praise God till the fish came to land and vomited him out.

"The opinions of the Muhammadan writers as to the time Jonas continued in the fish's belly differ very much; some suppose it was a part of a day, others three days, others seven, others twenty, and others forty."—*Sale*, *Jalálu-ddín*, *Baidháwi.*

(146) *A gourd.* "The original word properly signifies a plant which spreads itself upon the ground, having no erect stalk or stem to support it, and particularly *a gourd*; though some imagine Jonas's plant to have been a fig, and others the small tree or shrub called *Mauz*, which bears very large leaves and excellent fruit. The commentators add, that this plant withered the next morning, and that Jonas being much concerned at it, God made a remonstrance to him on behalf of the Ninevites, agreeable to what is recorded in Scripture."—*Sale*, *Baidháwi.*

This account of Jonah, so meagre and so indefinite in statement, illustrates the manner in which Muhammad acquired his knowledge of Jewish history, and also how he incorporated such materials in the body of his Qurán. Is it possible for him to have been unconscious of any deception in this work?

(149) See Prelim. Disc., p. 38 *seq.*, and notes on chap. iv. 116.

they witnesses *thereof?* (151) Do they not say of their own false invention, (152) GOD hath begotten *issue?* and are they not really liars? (153) Hath he chosen daughters preferably to sons? (154) Ye have no *reason* to judge thus. (155) Will ye therefore not be admonished? (156) Or have ye a manifest proof *of what ye say*? (157) Produce now your book *of revelations*, if ye speak truth. (158) And they make him to be of kin unto the genii; whereas the genii know that they *who affirm such things* shall be delivered up *to eternal punishment;* (159) (far be that from GOD which they affirm *of him!*), (160) except the sincere servants of GOD. (161) Moreover, ye and that which ye worship (162) shall not seduce *any* concerning *God*, (163) except him who *is destined* to be burned in hell. (164) There *is* none of us but hath an appointed place: (165) we range ourselves in order, *attending the commands of God;* (166) and we celebrate *the divine praise.* (167) *The infidels* said, (168) If we had been favoured with a book of divine revelations, of *those which were delivered to the ancients*, (169) we had surely been sincere servants of GOD! (170) yet *now the Qurán is revealed*, they believe not therein; but hereafter shall they

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(152) See note on chap. ii. 116.

(158) *The genii.* "That is, the angels, who are also comprehended under the name of genii, being a species of them. Some say that the infidels went so far as to assert that God and the devil were brothers, which blasphemous expression may have been occasioned by the *Magian* notions."—*Sale, Baidháwi.* See also note on chap. vi. 101.

(163) See note on chap. vii. 179, 180.

(164–166) "These words are supposed to be spoken by the angels, disclaiming the worship paid to them by the idolaters, and declaring that they have each their station and office appointed them by God, whose commands they are at all times ready to execute, and whose praises they continually sing. There are some expositors, however, who think they are the words of Muhammad and his followers; the meaning being, that each of them has a place destined for him in Paradise, and that they are the men who range themselves in order before God to worship and pray to him, and who celebrate his praise by rejecting every false notion derogatory to the divine wisdom and power."—*Sale.*

This last is by far the best interpretation.

know *the consequence of their unbelief.* (171) Our word hath formerly been given unto our servants the apostles; (172) that they shall certainly be assisted *against the infidels,* (173) and that our armies should surely be the conquerors. (174) Turn aside therefore from them for a season, (175) and see *the calamities which shall afflict* them; for they shall see *thy future success and prosperity.* (176) Do they therefore seek to hasten our vengeance? (177) Verily when it shall descend into their courts, an evil morning *shall it be* unto those who were warned *in vain.* (178) Turn aside from them therefore for a season, (179) and see: hereafter shall they see *thy success and their punishment.* (180) Praise be unto thy LORD, the LORD who is far exalted above what they affirm *of him!* (181) And peace *be* on *his* apostles! (182) And praise *be* unto GOD, the LORD of all creatures!

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(173) These words are applied by some of the commentators to the success of Islám in its struggle with idolatry and infidelity. Others regard it as a prophecy of the fall of Makkah. See *Tafsír-i-Raufi, in loco.* The passage looks like a Madína revelation, some declaring that the words of ver. 177 were uttered by Muhammad on his appearing before Ḳhaibar. The best authorities, however, regard it as Makkan. The passage therefore expresses the strong confidence of Muhammad in the triumph of his cause, based upon the success of all the former prophets.

# CHAPTER XXXVIII.

ENTITLED SURAT AL SWÁD (S.)

*Revealed at Makkah.*

## INTRODUCTION.

THIS chapter owes its title to the letter of the Arabic alphabet with which it begins. It seems to have been written while the storm was brewing which resulted in the Muslims being shut up in the *Sheb* of Abu Tálib. The drift of the earlier verses, as well as that of the stories related (vers. 16–48), points to a decided conflict between the Muslims and their enemies. The title *confederates*, applied to the latter, leaves no doubt that the confederation of the Quraish against the Háshimites is referred to. The stories related here are puerile in the extreme. They do not encourage a belief in Muhammad's prophetic claim. They seem to be connected with the first verses of the chapter, and were probably intended to encourage the Muslims under persecution and trial. If so, we must suppose Muhammad to have looked upon his adverse circumstances as a chastisement and a trial of his faith—a chastisement, however, from which he confidently expected to be delivered.

The allusion to the Book of Psalms in ver. 28 shows that Muhammad recognised that portion of the Old Testament Scriptures as the Word of God.

Here, as elsewhere (chaps. vi., xi., xxi., &c.), we find Muhammad likening himself to the former prophets. Confederates had arrayed themselves against them, as the Quraish had confederated against him. They had been defeated and destroyed, and in like manner these should taste the Divine vengeance (vers. 10–15).

In ver. 70 we have a remarkable claim of Muhammad to inspiration, based upon the fact that he relates the story of the fall of Iblís. This story, he says, he received by revelation from God, and is a proof of his inspiration, because it would not have been revealed to

him but for the fact that he was a prophet! Now, who can doubt that he learned the story from Jewish informants, either directly or indirectly? If so, how reconcile the language of vers. 69, 70, with the sincerity and honesty claimed for him by his Christian apologists?

*Probable Date of the Revelations.*

That this chapter is Makkan in its origin is evident from the style of its language, from the attitude the Prophet and his townsmen manifest throughout, and from the general opinion of Muslim commentators. It is true Jaláluddín as Syuti (*Itqán*, 27) mentions a commentator who held the opinion that it was Madínic; but for such a view no good reason can be given. Noëldeke regards the whole chapter, as far as ver. 67, as connected, but thinks vers. 67–88 to be in no way connected with what precedes them. According to tradition, vers. 1–10 were revealed at the time when the Quraish endeavoured to persuade Abú Tálib to no longer give Muhammad his protection. This would be A.D. 615, or B.H. 8. Other traditions refer these verses, or at least ver. 5, to the time when Abú Tálib was on his deathbed (A.D. 620, or B.H. 3). But all these traditions are no more than so many inferences from the first part of ver. 5. Muir, following the latter tradition, assigns this chapter to the fifth stage of Muhammad's mission, *i.e.*, A.D. 620–622. I think the mildness of the opposition and persecution apparent in this chapter, coupled with the general style of composition—notably the crudity of the stories narrated (vers. 16–48), the description of heaven and hell (vers. 49 *seq.*), the titles "warner" and "public preacher," applied to the Prophet (vers. 3 and 70), point to the earlier date given above.

*Principal Subjects.*


| | VERSES |
|---|---|
| Unbelievers are addicted to pride and contention | 1 |
| They are unmoved by the fate of former infidels | 2 |
| They wonder at their warner, and call him a sorcerer and a liar | 3 |
| The Divine unity is denied by the infidels as a marvellous error | 4–6 |
| The confederates are challenged | 7–9 |
| Former bands of confederate infidels destroyed | 10–13 |
| Judgment impending over the scoffers of Makkah | 14, 15 |
| *The story of David*— | |
| He was a true believer | 16 |
| Mountains and birds joined him in praising God | 17, 18 |
| He is endowed with a kingdom, wisdom, &c. | 19 |

VERSES
He is rebuked by the two adversaries . . . . 20–23
David repents his fault and is forgiven . . . . 23, 24
He is exhorted to judge righteously . . . . . 25–27
He receives the Book of Psalms . . . . . 28
*The story of Solomon*—
He is a devout servant of God . . . . . 29
Reviewing his horses, he forgets his prayers . . . 30, 31
He slays the horses to atone for his neglect . . . 32
The trial of the counterfeit body . . . . . 33, 34
The wind and the devils are made subject to Solomon . 35–39
*The story of Job*—
He cries to God in his calamity against Satan . . . 40
God discovers fountains of water for his comfort . . 41
His family and property restored him double . . . 42
He chastises his wife in fulfilment of his oath . . . 43
He is patient and prayerful . . . . . 43, 44
Other prophets commended as examples of piety . . . 45–48
Paradise, its glories described . . . . . 49–55
Hell, its miseries delineated . . . . . 55–58
Idolaters and their leaders shall mutually reproach each other in hell . . . . . 59–61
They shall not find the Muslims there . . . . . 62–64
Muhammad enjoined to preach against idolatry . . . 65–68
The story of the creation of Adam and the fall of Iblís revealed to Muhammad . . . . . 69–74
Iblís refuses to worship Adam through pride . . . 75–77
God curses Iblís, but respites him till the resurrection-day . 78–82
Iblís declares to God he will seduce mankind, except the servants of God . . . . . 83, 84
God declares his purpose to fill hell with Satan and his followers . . . . . 85
Muhammad asks no reward for his services . . . . 86
The Qurán an admonition yet to be vindicated before unbelievers . . . . . 87, 88

IN THE NAME OF THE MOST MERCIFUL GOD.

‖ (1) S. By the Qurán full of admonition. Verily the R $\frac{1}{10}$ unbelievers *are addicted* to pride and contention. (2)

(1) *S.* "The meaning of this letter is unknown; some guess it stands for *Sidq, i.e. Truth*, or for *Sadaqa, i.e. he* (viz., Muhammad)

How many generations have we destroyed before them! and they cried *for mercy*, but it was not a time to escape. (3) They wonder that a warner from among themselves hath come unto them. And the unbelievers said, This *man is* a sorcerer *and* a liar: (4) doth he affirm the gods *to be but* one GOD? Surely this *is* a wonderful thing. (5) And the chief men among them departed, *saying to one another*, Go, and persevere in *the worship of* your gods: verily this is the thing which is designed. (6) We have not heard *anything like* this in the last religion: this *is* no other than a *false* contrivance. (7) Hath an admonition been sent unto him *preferable to any other* among us? Verily they are in a doubt concerning my admonition: but they have not yet tasted my vengeance. (8) Are the treasures of the mercy of thy LORD, the mighty, the munificent *God*, in their hands? (9) Is the kingdom of the heavens and the earth, and of whatever is between them, in their possession? *If it be so*, let them ascend by steps *unto heaven*. (10) *But* any army of the confederates shall *even* here be put to flight. (11) The people of Noah, and

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*speaketh the truth;* and others propose different conjectures, all equally uncertain."—*Sale*. See Prelim. Disc., pp. 100–102.

*By the Qurán, &c.* "Something must be understood to answer this oath, which the commentators variously supply."—*Sale*.

The *Tafsír-i-Raufi* says the answer is, "This word is not what the infidels think it to be."

(3) *A warner*. See notes on chap. ii. 119, iii. 184, and vi. 109.

*A sorcerer and a liar*. See notes on chaps. xxi. 3 and xxv. 5–9.

(5) *The chief men*. "On the conversion of Omar, the Quraish being greatly irritated, the most considerable of them went in a body to Abu Tálib to complain to him of his nephew Muhammad's proceedings; but being confounded and put to silence by the Prophet's arguments, they left the assembly, and encouraged one another in their obstinacy."—*Sale, Baidháwi*.

*The thing . . . designed*, viz. "to draw us from their worship."—*Sale*.

(6) *The last religion, i.e.*, "in the religion which we received from our fathers; or in the religion of Jesus, which was the last before the mission of Muhammad."—*Sale*.

(10) *Any army of the confederates*. The allusion may be to the confederacy of the Quraish against Muhammad and his followers. The *Tafsír-i-Raufi* regards the passage as prophetic of Muslim victory at Badr.

*the tribe of* Ád, and Pharaoh, the contriver of the stakes, (12) and *the tribe of* Thamúd, and the people of Lot, and the inhabitants of the wood *near Madian*, accused the *prophets* of imposture before them; these were the confederates *against the messengers of God.* (13) All *of them did no other* than accuse *their* apostles of falsehood: wherefore my vengeance hath been justly executed *upon them.*

|| (14) And these wait only for one sounding *of the trumpet,* which there shall be no deferring. (15) And they *scoffingly* say, O LORD, hasten our sentence unto us, before the day of account. (16) Do thou patiently bear that which they utter, and remind *them* of our servant David, endued with strength; for he *was* one who seriously turned himself *unto God.* (17) We compelled the mountains to celebrate *our* praise with him, in the evening and at sunrise, (18) and also the birds, which gathered themselves together *unto him:* all *of them* returned frequently unto him *for this purpose.* (19) And we established his kingdom, and gave him wisdom and eloquence of speech. (20) Hath the story of the *two* adversaries come to *thy knowledge?* when they ascended over the wall into the upper apartment, (21) when they went in unto R $\frac{2}{11}$.

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(11) *Pharaoh, the contriver of stakes.* "For they say Pharaoh used to tie those he had a mind to punish by the hands and feet to four stakes fixed in the ground, and so tormented them. Some interpret the words, which may also be translated the *lord* or *master of the stakes*, figuratively, of the firm establishment of Pharaoh's kingdom, because the Arabs fix their tents with stakes; but they may possibly intend that prince's *obstinacy* and *hardness of heart.*"—*Sale, Jalálu-ddín, Baidháwi.*

(12) *Imposture.* See notes on chap. vii. 60 *seq:* also introduction to chap. xi.

(16) *David, endued with strength.* "The commentators suppose that ability to undergo the frequent practice of religious exercises is here meant. They say David used to fast every other day, and to spend one-half of the night in prayer."—*Sale.*

(17, 18) See note on chap. xxi. 79.

(20) *The two adversaries.* "These were two angels, who came unto David in the shape of men, to demand judgment in the feigned controversy after mentioned. It is no other than Nathan's parable to David (2 Sam. xii.), a little disguised."—*Sale.*

David, and he was afraid of them. They said, Fear not: *we are* two adversaries *who have a controversy to be decided.* The one of us hath wronged the other: wherefore judge between us with truth, and be not unjust; and direct us in the even way. (22) This my brother had ninety and nine sheep, and I had only one ewe; and he said, Give her me to keep; and he prevailed against me in the discourse *which we had together.* (23) *David* answered, Verily he hath wronged thee in demanding thine ewe *as an addition* to his own sheep; and many of them who are concerned together *in business* wrong one another, except those who believe and do that which is right; but how few are they! And David perceived that we had tried him *by this parable,* and he asked pardon of his LORD, and he fell down and bowed himself, and repented. (24) Wherefore we forgave him this *fault;* and he *shall be* admitted to approach near unto us, and *shall have* an excellent place of abode *in Paradise.* (25) O David, verily we have appointed thee a sovereign prince in the earth: judge therefore between men with truth; and follow not *thy own* lust, lest it cause thee to err from the way of GOD: for those who err from the way of GOD shall suffer a severe punishment, because they have forgotten the day of account.

R $\frac{3}{12}$. || (26) We have not created the heavens and the earth,

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(21) *Fear not.* "Because they came suddenly upon him, on a day of privacy, when the doors were guarded, and no persons admitted to disturb his devotions. For David, they say, divided his time regularly, setting apart one day for the service of God, another day for rendering justice to his people, another day for preaching to them, and another day for his own affairs."—*Sale, Baidhâwi, &c.*

(23) "The crime of which David had been guilty, was the taking the wife of Uriah, and ordering her husband to be set in the front of the battle to be slain. Some suppose this story was told to serve as an admonition to Muhammad, who, it seems, was apt to covet what was another's."—*Sale.*

This piece of Jewish history is of a like character to the story of Jonah, given in the preceding chapter. See note on ver. 146.

(24) This verse is fatal to the Muslim theory that the prophets of God were sinless. See also note on chap. ii. 253.

and whatever *is* between them, in vain. This *is* the opinion of the unbelievers; but woe unto those who believe not, because of the fire *of hell.* (27) Shall we deal with those who believe and do good works as with those who act corruptly in the earth? Shall we deal with the pious as with the wicked? (28) A blessed book have we sent down unto thee, *O Muhammad*, that they may attentively meditate on the signs thereof, and that *men* of understanding may be warned. (29) And we gave unto David Solomon; how excellent a servant! for he frequently turned himself *unto God.* (30) When the *horses* standing on three feet, and touching the ground with the edge of the fourth foot, *and* swift in the course, were set in parade before him in the evening, he said, (31) Verily I have loved the love of *earthly* good above the remembrance of my LORD, *and have spent the time in viewing these horses* until *the sun* is hidden by the veil of *night;* (32) bring the *horses* back unto me. *And when they were brought back*, he began to cut off *their* legs and *their* necks. (33) We also tried Solomon, and placed on his throne a *counterfeit* body: afterwards he turned *unto*

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(28) *A blessed book.* I agree with Noëldeke, who thinks these words are addressed to David. The *book* would therefore be the Psalms.

(30) *The horses, &c.* "Some say that Solomon brought these horses, being a thousand in number, from Damascus and Nisibis, which cities he had taken; others say that they were left him by his father, who took them from the Amalekites; while others, who prefer the marvellous, pretend that they came up out of the sea, and had wings. However, Solomon having one day a mind to view these horses, ordered them to be brought before him, and was so taken up with them that he spent the remainder of the day till after sunset in looking on them, by which means he neglected the prayer which ought to have been said at that time till it was too late; but when he perceived his omission, he was so greatly concerned at it, that ordering the horses to be brought back, he killed them all as an offering to God, except only a hundred of the best of them. But God made him ample amends for the loss of these horses, by giving him dominion over the winds."—*Sale, Baidhâwi, Zamakhshari, Yahya.*

(33) *A counterfeit body.* "The most received exposition of this passage is taken from the following Talmudic fable. *Vide Talm. en Jacob,* Part ii., et *Yalkut in Lib. Reg.*, p. 182.

*God*, (34) *and* said, O LORD, forgive me, and give me a kingdom which may not be obtained by any after me; for thou *art* the giver *of kingdoms.* (35) And we made the wind subject to him; it ran gently at his command, whithersoever we directed. (36) And *we also put* the devils *in subjection under him; and among them* such as were every way skilled in building, and in diving *for pearls;* (37) and others *we delivered to him* bound in chains, *saying*, (38) This *is* our gift: therefore be bounteous, or be sparing *unto whom thou shalt think fit*, without rendering an account. (39) And he shall approach near unto us, and shall have an excellent abode *in Paradise.* (40) And remember our servant Job, when he cried unto his LORD,

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"Solomon having taken Sidon and slain the king of that city, brought away his daughter Jiráda, who became his favourite; and because she ceased not to lament her father's loss, he ordered the devils to make an image of him for her consolation; which being done, and placed in her chamber, she and her maids worshipped it morning and evening, according to their custom. At length Solomon being informed of this idolatry which was practised under his roof by his vizír, Ásaf, he broke the image, and having chastised the woman, went out into the desert, where he wept and made supplications to God, who did not think fit, however, to let his negligence pass without some correction. It was Solomon's custom, while he eased or washed himself, to intrust his signet, on which his kingdom depended, with a concubine of his named Amína; one day, therefore, when she had the ring in her custody, a devil named Sakhar came to her in the shape of Solomon, and received the ring from her, by virtue of which he became possessed of the kingdom, and sat on the throne in the shape which he had borrowed, making what alterations in the law he pleased. Solomon, in the meantime, being changed in his outward appearance, and known to none of his subjects, was obliged to wander about and beg alms for his subsistence; till at length, after the space of forty days, which was the time the image had been worshipped in his house, the devil flew away, and threw the signet into the sea: the signet was immediately swallowed by a fish, which being taken and given to Solomon, he found the ring in its belly, and having by this means recovered the kingdom, took Sakhar, and tying a great stone to his neck, threw him into the lake of Tiberias."—*Sale, Baidháwi, Jaláluddín.*

(35, 36) See notes on chaps. xxi. 81, 82, and xxvii. 16 *seq.*

(38) *Be bounteous, &c.* "Some suppose these words relate to the genii, and that Solomon is thereby empowered to release or to keep in chains such of them as he pleased."—*Sale.*

(40) *Remember Job.* See notes on chaps. vi. 85 and xxi. 83.

*saying*, Verily Satan hath afflicted me with calamity and pain.

|| (41) *And it was said unto him*, Strike *the earth* with thy foot; *which when he had done, a fountain sprang up, and it was said to him*, This *is for thee* to wash in, to refresh *thee*, and to drink. (42) And we restored unto him his family, and as many more with them, through our mercy; and for an admonition unto those who are endued with understanding. (43) And *we said unto him*, Take a handful *of rods* in thy hand, and strike *thy wife* therewith; and break not thine oath. Verily we found him a patient person: (44) how excellent a servant *was he!* for he *was* one who frequently turned himself *unto us*. (45) Remember also our servants Abraham, and Isaac, and Jacob, *who were* men strenuous and prudent. (46) Verily we purified them with a *perfect* purification, through the remembrance of the life to come; (47) and they were in our sight elect *and* good *men*. (48) And remember Ismaíl, and Elisha, and Dhu'l Qifl; for all *these were*

R $\frac{4}{15}$.

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(41) *This . . . to wash in.* "Some say there were two springs, one of hot water, wherein he bathed, and the other of cold, of which he drank."—*Sale, Baidháwi.*

(43) *A handful of rods.* "The original not expressing what this handful was to consist of, one supposes it was to be only a handful of dry grass or of rushes, and another that it was a branch of a palm-tree."—*Sale.*

*Strike thy wife.* "The commentators are not agreed what fault Job's wife had committed to deserve this chastisement: we have mentioned one opinion already (see chap. xxi. 83, note). Some think it was only because she stayed too long on an errand."

*Thine oath*, viz., to beat his wife with one hundred stripes if he should recover. He fulfilled his oath by giving her one blow with a bundle containing one hundred small rods. Hence his "patience!"

(46) *Through the remembrance, &c.* "Or, as the words may be interpreted, according to al Zamakhsharí, 'We have purified them, or peculiarly destined and fitted them for Paradise.'"—*Sale.*

(48) See note on chap. vi. 87.

*Dhu'l Qifl.* "Al Baidháwi here takes notice of another tradition concerning this prophet, viz., that he entertained and took care of a hundred Israelites, who fled to him from a certain slaughter: from which action he probably had the surname of Dhu'l Qifl given him; the primary signification of the verb *qafala* being to *maintain* or *take care of* another. If a conjecture might be founded on this

good *men.* (49) This *is* an admonition. Verily the pious shall have an excellent place to return unto, (50) *namely,* gardens of perpetual abode, the gates *whereof shall stand* open unto them. (51) As they lie down therein, they shall there ask for many *sorts of* fruits, and for drink; (52) and near them *shall sit the virgins of Paradise,* refraining their looks *from beholding any besides their spouses, and* of equal age *with them.* (53) This *is* what ye are promised at the day of account.

SULS. || (54) This *is* our provision, which shall not fail. (55) This *shall be the reward of the righteous.* But for the transgressors *is prepared* an evil receptacle, (56) *namely,* hell: they shall be cast into the same to be burned, and a wretched couch *shall it be.* (57) This let them taste, *to wit,* scalding water, and corruption *flowing from the bodies of the damned,* (58) and divers other things of the same kind. (59) *And it shall be said to the seducers,* This troop *which was guided by you* shall be thrown together with you headlong *into hell:* they shall not be bidden welcome; for they shall enter the fire to be burned. (60) *And the seduced* shall say *to their seducers,* Verily ye shall not be bidden welcome: ye have brought it upon us; and a wretched abode *is hell.* (61) They shall say, O LORD, doubly increase the torment of him who hath brought this *punishment* upon us in the fire *of hell.* (62) And *the infidels* shall say, Why do we not see the men whom we numbered among the wicked, (63) *and* whom we received with scorn? Or do *our* eyes miss them? (64) Verily this is a truth, *to wit,* the disputing of the inhabitants of *hell*-fire. (65) Say, *O Muhammad, unto the idolaters,*

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tradition, I should fancy the person intended was Obadiah, the governor of Ahab's house (1 Kings xviii. 4)."—*Sale.*

See also note on chap. xxi. 85.

(49–54) See notes on chaps. iii. 15, 196, and ix. 73.

(52) *Equal age, i.e.,* "about thirty or thirty-three."—*Sale.*

See also Prelim. Disc., p. 158.

Verily I *am* no other than a warner; and there *is* no god except the one only GOD, the Almighty,

‖ (66) The LORD of heaven and earth, and of whatsoever R $\frac{5}{14}$.
*is* between them; the mighty, the forgiver *of sins.* (67) Say, It is a weighty message (68) from which ye turn aside. (69) I had no knowledge of the exalted princes when they disputed *concerning the creation of man:* (70) (it hath been revealed unto me only *as a proof* that I am a public preacher:) (71) when thy LORD said unto the angels, Verily I am about to create man of clay: (72) when I shall have formed him, therefore, and shall have breathed my spirit into him, do ye fall down and worship him. (73) And all the angels worshipped *him* in general, (74) except Iblís, *who* was puffed up with pride, and became an unbeliever. (75) *God* said *unto him,* O Iblís, what hindereth thee from worshipping that which I have created with my hands? (76) Art thou elated with vain pride? or art thou *really* one of exalted merit? (77) He answered, I am more excellent than he: thou hast created me of fire, and thou hast created him of clay. (78) *God* said *unto him,* Get thee hence, therefore; for thou shalt be driven away *from mercy;* (79) and my curse *shall be* upon thee until the day of judgment. (80) He replied, O LORD, respite me, therefore, until the day of resurrection. (81) *God* said, Verily thou shalt be *one* of those who are respited (82) until the day of the deter-

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(65) *A warner.* See notes on chaps. ii. 119, iii. 184, and vi. 109.

(69) *Exalted princes, i.e.,* the angels, who disputed about the creation of man.

*Revealed unto me only, &c.* Sale adds the words *as a proof,* to fill up the ellipsis. Rodwell translates, "Revealed to me only, *because,*" &c., which is better. The *Tafsír-i-Raufi* translates it thus, "Revealed to me for no other reason than because I am a public preacher." Thus early we find Muhammad presenting his *revelations* as proof of his prophetic office. These stories he undoubtedly learned from Jews or Christian slaves, and yet he here distinctly claims to have learned them by inspiration, *i.e.,* from God through the medium of the Angel Gabriel. I leave his Christian apologists to reconcile this fact with their theory of his honesty.

(71–85) See notes on ii. 30–34, vii. 11–19, and xv. 28–39.

mined time. (83) *Iblís* said, By thy might *do I swear,* I will surely seduce them all, (84) except thy servants *who shall be* peculiarly chosen from among them. (85) *God* said, *It is* a just sentence; and I speak the truth: I will surely fill hell with thee, and with such of them as shall follow thee, altogether. (86) Say *unto the Makkans,* I ask not of you any reward for this *my preaching:* neither am I *one* of those who assume a part which belongs not to them. (87) *The Qurán* is no other than an admonition unto all creatures: (88) and ye shall surely know what is delivered therein *to be true,* after a season.

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(88) *After a season, i.e.,* at death or the resurrection, or at the triumph of Islám.—*Tafsír-i-Raufi.*

# CHAPTER XXXIX.

## ENTITLED SURAT AL ZAMR (THE TROOPS).

*Revealed at Makkah.*

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## INTRODUCTION.

THE title given to this chapter is taken from the statement of vers. 71–73, that the Muslims and the infidels should be conducted to heaven and hell "by troops."

As to its contents, this chapter differs little from other Makkan suras. There is the usual assertion of prophetic claims on the part of the Prophet; the usual declamation against idolatry, with threats of divine wrath against the impenitent; the usual reference to former prophets, and the destruction of their unbelieving hearers; and finally, the usual emphatic testimony to the great doctrine of the resurrection, and the contrasted condition of true believers and the infidels after the judgment-day.

An important point of interest in this chapter is the reiterated claim of Muhammad to have been appointed a prophet and to have received the Qurán in order to exhibit "the pure religion" of God (see vers. 1–3, 14–16, 42, and 56). Everywhere Muhammad appears as simply a preacher of the truth of Islám (ver. 23) and a witness against the idolaters of Makkah (ver. 40).

### *Probable Date of the Revelations.*

All authorities agree that this chapter originated at Makkah before the Hijra, excepting ver. 54, or vers. 54–56, or vers. 54–61, which some Muslim authorities regard as Madínic. A few writers assign vers. 13 and 24 also to Madína.

The story of Al Wahshi and other malefactors, given by the commentators on the authority of tradition to explain ver. 54, may be true (in which case the passage must be Madinic; but I confess to

a strong suspicion that the story has been fabricated to illustrate the passage in question. The words of that verse (ver. 54) very naturally follow what precedes it, and were no doubt intended to comfort penitent idolaters, who might feel themselves included in the sweeping condemnation of ver. 52. The connection is natural, and I can see no good reason for disconnecting them. I would therefore refer this passage also to Makkah.

On the ground of the words "God's earth is spacious" (ver. 13), it is thought that this chapter was written shortly before the Hijra. But granting that these words were addressed to those who either had fled their country or were meditating flight, surely it does not follow that the flight to Madína was intended. Would it not be more natural to apply these words to the first flight to Abyssinia, which occurred at a time when the idea of flight from persecution was new to the Muslims? The quiet, pacific style of the whole chapter seems to me fatal to the theory which would fix the date of composition so late as the near approach of the Hijra—a time when the fierce hatred aroused on both sides by persecution could not fail to have found expression in the style and matter of discourse. I therefore venture to assign this chapter to a period preceding the first flight to Abyssinia, *i.e.*, about the fourth year of Muhammad's ministry (B.H. 9).

*Principal Subjects.*


| | VERSES |
|---|---|
| The Qurán a revelation from God to Muhammad | 1, 2 |
| Muhammad to exhibit a pure religion to God | 2, 3 |
| God will not show favour to idolaters | 4, 5 |
| God hath not chosen to have a son | 6 |
| God manifest in his works of creation and providence | 7, 8 |
| God is Sovereign in his dealings with men | 9, 10 |
| The ingratitude of idolaters | 11 |
| The righteous and wicked not equal before God | 12 |
| The righteous shall be rewarded | 13 |
| Muhammad, the first Muslim, must exhibit the pure religion of God | 14–16 |
| The loss of the idolaters | 17, 18 |
| Idolaters who repent shall be rewarded | 19 |
| Muhammad cannot deliver the reprobate | 20 |
| The reward of the faithful | 21 |
| God revealed in the growth and decay of Nature | 22 |
| The Muslim and the infidel not equal | 23 |
| The Qurán first frightens, then comforts, the Muslims | 24 |
| The punishment of the wicked in hell | 25 |

| | VERSES |
|---|---|
| Former infidels punished for maligning their prophets | 26, 27 |
| Every kind of parable in the Qurán | 28–30 |
| Muhammad and the infidels shall debate before the Lord | 31, 32 |
| The reward and punishment of believers and unbelievers | 33–36 |
| The infidels of Makkah threaten Muhammad | 37 |
| True believers shall be rightly directed | 37, 38 |
| Idolaters acknowledge God as creator | 39 |
| Muhammad yet to be vindicated | 40–42 |
| God shall raise the dead as he raiseth from sleep | 43 |
| None can intercede except by God's permission | 44, 45 |
| Idolaters dread God but joy in their false gods | 46 |
| God shall judge between the faithful and the idolaters | 47 |
| Idolaters will give two worlds to escape God's wrath | 48 |
| They shall not escape the evils of the judgment-day | 49, 50 |
| The infidels of former times were punished | 51, 52 |
| The idolaters of Makkah shall not escape | 52, 53 |
| Idolaters exhorted to repent; their sin will be forgiven | 54–56 |
| The regrets of the impenitent at the judgment-day | 57–59 |
| God shall reject their apologies and blacken their faces | 60, 61 |
| But he will save the righteous | 62 |
| God the Sovereign Ruler of heaven and earth | 63 |
| Muhammad cannot worship idols, seeing he has received a revelation from God | 64–66 |
| The resurrection and the judgment-day, fearful scenes of | 67–69 |
| Troop of the righteous and wicked, their reward and punishment | 70–73 |
| God shall be praised by righteous men and angels | 74, 75 |


IN THE NAME OF THE MOST MERCIFUL GOD.

R $\frac{1}{15}$.

‖ (1) The revelation of *this* book *is* from the mighty, the wise GOD. (2) Verily we have revealed *this* book unto thee with truth: wherefore serve GOD, exhibiting the pure religion unto him. (3) *Ought* not the pure religion *to be exhibited* unto GOD? (4) But *as to* those who take other patrons besides him, *saying*, We worship

(1–3) Muhammad claims at once inspiration for his Qurán and sets forth the reason of his own appointment to the prophetic office, viz., to re-establish pure religion upon the earth.

them only that they may bring us nearer unto GOD; verily GOD will judge between them concerning that wherein they disagree. (5) Surely GOD will not direct him who is a liar *or* ungrateful. (6) If GOD had been minded to have had a son, he had surely chosen what he pleased out of that which he hath created. But far be *such a thing* from him! He is the sole, the almighty GOD. (7) He hath created the heavens and the earth with truth: he causeth the night to succeed the day, and he causeth the day to succeed the night, and he obligeth the sun and the moon to perform their services; each *of them* hastening to an appointed period. Is not he the mighty, the forgiver *of sins?* (8) He created you of one man, and afterwards out of him formed his wife; and he hath bestowed on you four pair of cattle. He formeth you in the wombs of your mothers, by several gradual formations, within three veils

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(4) *That they may bring us nearer unto God.* The Arab idolaters regarded the angels as mediators, and spoke of them as the offspring of God. See Prelim. Disc., pp. 38 and 39.

*That wherein they disagree, i.e.*, in bestowing divine honours upon different gods and goddesses.

(6) *A son.* Palgrave translates *a child*, there being no distinction of sex implied in the original. The *Tafsîr-i-Raufi* and *Abdul Qâdir* have it *family.* The allusion is to the Arab notion that the angels were the offspring of God. See above on ver. 4. There is no allusion here to the Christian doctrine of the sonship of Christ, which doctrine, however, is confounded in the Qurán with the error animadverted in this passage.

*He had surely chosen, &c.* "Because, says Al Baidháwi, there is no being besides himself but what hath been created by him, since there cannot be two necessarily existent beings; and hence appears the absurdity of the imagination here condemned, because no creature can resemble the Creator, or be worthy to bear the relation of a son to him."—*Sale.*

(7) *With truth.* Literally, *in truth.*

(8) *He hath bestowed.* "Literally, 'He hath sent down;' from which expression some have imagined that these four kinds of beasts were created in Paradise, and thence sent down to earth."—*Sale, Zamakhshari.*

*Four pair of cattle.* See note on chap. vi. 143. The *Tafsîr-i-Raufi* describes the *four pair* as "the male and female of camels, cow cattle, sheep, and goats."

*Gradual formations.* See chap. xxii. 4-7, and note there.

*Three veils of darkness, i.e.*, "the belly, the womb, and the membranes which enclose the embryo."—*Sale.*

of darkness. This *is* GOD, your LORD: his *is* the kingdom: there is no GOD but he. Why therefore are ye turned aside *from the worship of him to idolatry?* (9) If ye be ungrateful, verily GOD hath no need of you: yet he liketh not ingratitude in his servants; but if ye be thankful, he will be well pleased with you. A burdened *soul* shall not bear the burden of another; hereafter shall ye return unto your LORD, and he shall declare unto you that which ye have wrought, *and will reward you accordingly;* (10) for he knoweth the innermost parts of *your* breasts. (11) When harm befalleth a man, he calleth upon his LORD, and turneth unto him: yet afterwards, when *God* hath bestowed on him favour from himself, he forgetteth that *Being* which he invoked before, and setteth up equals unto GOD, that he may seduce *men* from his way. Say *unto such a man,* Enjoy *this life* in thy infidelity for a little while; *but hereafter* shalt thou surely be *one* of the inhabitants of *hell*-fire. (12) Shall he who giveth himself up to prayer in the hours of the night, prostrate and standing, *and* who taketh heed as to the life to come, and hopeth for the mercy of his LORD, *be dealt with as the wicked unbeliever?* Say, Shall they who know *their duty* and they who know *it* not be held equal? Verily the men of understanding only will be warned.

‖ (13) Say, O my servants who believe, fear your LORD. They who do good in this world shall obtain good *in the next;* and GOD'S earth *is* spacious: verily those who persevere with patience shall receive their R $\frac{2}{16}$.

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(11) Compare chap. x. 22–24.

*Forgetteth, &c.* Or, "He forgetteth the evil which he before prayed against."

*Inhabitants of hell-fire.* See note on chap. ii. 80.

(13) *In the next,* or, "they who do good shall obtain good even in this world."

*God's earth is spacious.* "Wherefore let him who cannot safely exercise his religion where he was born or resides fly to a place of liberty and security."—*Sale, Baidhâwi.*

Rodwell thinks the wording of this verse indicates a time when Muhammad was meditating flight from Makkah; with this agree

recompense without measure. (14) Say, I am commanded to worship GOD, and to exhibit the pure religion unto him; and I am commanded to be the first Muslim. (15) Say, Verily I fear, if I be disobedient unto my LORD, the punishment of the great day. (16) Say, I worship GOD, exhibiting my religion pure unto him; (17) but do ye worship that which ye will, besides him. Say, Verily they *will be* the losers, who shall lose their own souls, and their families, on the day of resurrection: is not this manifest loss? (18) Over them *shall be* roofs of fire, and under them *shall be* floors *of fire*. With this doth GOD terrify his servants: wherefore, O my servants, fear him. (19) But those who eschew the worship of idols and are turned unto GOD shall receive good tidings. Bear good tidings therefore unto my servants, who hearken unto *my* word, and follow that which is most excellent therein: these *are they* whom GOD directeth, and these are *men* of understanding. (20) Him, therefore, on whom the sentence of *eternal* punishment shall be justly pronounced, canst thou, *O Muhammad*, deliver him who *is destined to dwell* in the fire *of hell?* (21) But for those who fear their LORD *will be prepared* high apartments *in Paradise*, over which *shall be other* apartments built; *and* rivers shall run beneath them: *this is* the promise of GOD; *and* GOD will not be contrary to the promise. (22) Dost thou not see that GOD sendeth down water from heaven, and causeth the same to enter *and form* sources in the earth, and produceth thereby corn of various sorts? Afterwards he causeth *the same* to wither; and thou seest it

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the commentators (see *Tafsir-i-Raufi in loco*) in so far that they understand the reference to be to flight from persecution. I can see in the words no allusion to Muhammad's own flight from Makkah. The words were probably intended to encourage his poorer followers to flee for refuge either to Abyssinia or to Madina.

See note on chap. xxix. 56.

(14) *The first Muslim, i.e.*, "the first of the Quraish who professeth the true religion, or the leader in chief of the Muslims."—*Sale.*

See also note on chap. vii. 143.

(17) *Verily they will be losers, &c.* Compare Matt. xvi. 26.

become yellow: afterwards he maketh it crumble into dust. Verily, herein is an instruction to men of understanding.

|| (23) Shall he, therefore, whose breast GOD hath enlarged to *receive the religion of* Islám, and who followeth the light from his LORD, *be as he whose heart is hardened?* But woe unto those whose hearts are hardened against the remembrance of GOD! they are in a manifest error. (24) GOD hath revealed a most excellent discourse: a book conformable to itself, *and* containing repeated *admonitions.* The skins of those who fear their LORD shrink for fear thereat; afterwards their skins grow soft, and their hearts *also,* at the remembrance of their LORD. This *is* the direction of GOD: he will direct thereby whom he pleaseth; and whomsoever GOD shall cause to err, he shall have no director. (25) Shall he therefore who shall *be obliged to* screen himself with his face from the severity of the punishment on the day of resurrection *be as he who is secure therefrom?* And it shall be said unto the ungodly, Taste that which ye have deserved. (26) Those who *were* before them accused *their apostles* of imposture; R $\frac{3}{17}$.

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(24) *Conformable to itself.* This claim of the Qurán is fatal to its prophetic character; for while it should be no special recommendation to prophetic honours that a man write a book consistent with itself throughout, yet as matter of fact the Qurán is far from being *conformable to itself.* Aside from contradictory passages, the whole *spirit* of the Qurán, as seen in the earlier chapters, differs from that of the later chapters. The one inculcates forbearance, tolerance, kindness to enemies, peace, and long-suffering; the other breathes out a spirit of intolerance, hate, and bloodshed against all the enemies of Islám. Last of all, it inculcates a creed requiring tomes of tradition for its elucidation and emendation.

*Containing repeated admonitions.* Rodwell translates "teaching by iteration." Palgrave renders it literally "repeating." The allusion is probably to the rhyming style. See a similar statement in chap. xv. 87.

(25) *Be obliged to screen himself with his face.* "For his hands shall be chained to his neck, and he shall not be able to oppose anything but his face to the fire."—*Sale, Baidháwi.*

(26, 27) See notes on chap. iii. 185, and the histories of the prophets found in chap. xi.

wherefore a punishment came upon them from whence they expected *it* not: (27) and GOD caused them to take shame in this present life; but the punishment of the life to come *will* certainly *be* greater. If they were men of understanding, *they would know this.* (28) Now have we proposed unto mankind, in this Qurán, every kind of parable, that they may be warned; (29) an Arabic Qurán, wherein there is no crookedness; that they may fear *God.* (30) GOD propoundeth as a parable a man who hath *several* companions which are at mutual variance, and a man who committeth himself wholly to one person: shall these be held in equal comparison? GOD forbid! But the greater part of them do not understand. (31) Verily thou, *O Muhammad,* shalt die, and they also shall die: (32) and ye shall debate *the matter* with one another before your LORD at the day of resurrection.

TWENTY-FOURTH SIPARA.

R 4.

‖ (33) Who *is* more unjust than he who uttereth a lie concerning GOD, and denieth the truth when it cometh unto him? Is there not a dwelling *provided* in hell for the unbelievers? (34) But he who bringeth the truth and giveth credit thereto, these are they who fear *God;* (35) they *shall obtain* whatever they shall desire in the

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(28) *Every kind of parable.* The deficiency of the Qurán in this respect is very marked. The example given in the next verse is rather unfortunate as an illustration.

*Crookedness, i.e.,* "no contradiction, defect, or doubt."—*Sale.*

See note on chap. vii. 2.

(30) "This passage represents the uncertainty of the idolater, who is distracted in the service of different masters, and the satisfaction of mind which attends the worshipper of the only true God."—*Sale, Baidhâwi.*

(31) *Thou, O Muhammad, shalt die.* See note on chap. iii. 144.

(32) *Ye shall debate the matter.* "For the Prophet will represent his endeavours to reclaim them from idolatry and their obstinacy; and they will make frivolous excuses; as that they obeyed their chiefs, and kept to the religion of their fathers, &c."—*Sale, Baidhâwi.*

(34) *He who . . . giveth credit, i.e.,* "Muhammad and his followers: some suppose that by the latter words Abu Baqr is particularly intended, because he asserted the Prophet's veracity in respect to his journey to heaven."

See note on chap. xvii. 1.

sight of their LORD: this *shall be* the recompense of the righteous; (36) that GOD may expiate from them the *very* worst of that which they have wrought, and may render them their reward according to the utmost merit of the good which they have wrought. (37) Is not GOD a sufficient *protector* of his servant? yet they will attempt to make thee afraid of the *false deities* which *they worship* besides GOD. But he whom GOD shall cause to err shall have none to direct *him;* (38) and he whom GOD shall direct shall have none to mislead *him.* Is not God most mighty, able to avenge? (39) If thou ask them who hath created the heavens and the earth, they will surely answer, GOD. Say, Do ye think, therefore, that the *deities* which ye invoke besides GOD, if GOD be pleased to afflict me, are able to relieve *me* from his affliction? or if he be pleased to show mercy unto me, that they are able to withhold his mercy? Say, GOD is my sufficient support: in him let those put their trust who *seek in whom to* confide. (40) Say, O my people, do ye act according to your state; verily I will act *according to mine:* (41) hereafter shall ye know on which of us will be inflicted a punishment that shall cover him with shame, and on whom a lasting punishment shall fall. (42) Verily we have revealed unto

(36) *That God may expiate, &c.* See note on chap. iii. 194.

(37) *Yet they will attempt, &c.* "The Quraish used to tell Muhammad that they feared their gods would do him some mischief, and deprive him of the use of his limbs or of his reason, because he spoke disgracefully of them. It is thought by some that this passage was verified in Khálid Ibn al Walíd, who being sent by Muhammad to demolish the idol of Uzza, was advised by the keeper of her temple to take heed what he did, because the goddess was able to avenge herself severely: but he was so little moved at the man's warning, that he immediately stepped up to the idol and broke her nose. To support the latter explication, they say that what happened to Khálid is attributed to Muhammad, because the former was then executing the Prophet's orders. A circumstance not much different from the above mentioned is told of the demolition of Al Lát."—*Sale, Baidháwi.*

(39) I have been unable to find any good reason for believing that these words were revealed soon after the circumstance noted under chap. liii. 19. See Rodwell *in loco.*

thee the book *of the Qurán*, for *the instruction of* mankind, with truth. Whoso shall be directed *thereby shall be directed* to *the advantage of* his own soul; and whoso shall err shall only err against the same: and thou *art* not a guardian over them.

R 5/3. || (43) GOD taketh unto himself the souls *of men* at the time of their death; and those which die not *he also taketh* in their sleep: and he withholdeth those on which he hath passed the decree of death, but sendeth back the others till a determined period. Verily herein *are* signs unto the people who consider. (44) Have *the Quraish* taken idols for their intercessors *with God?* Say, What, although they have not dominion over anything, neither do they understand? (45) Say, Intercession is altogether in the disposal of GOD: his *is* the kingdom of heaven and earth; and hereafter shall ye return unto him. (46) When the one sole GOD is mentioned, the hearts of those who believe not in the life to come shrink with horror; but when the *false gods* which *are worshipped* besides him are mentioned, behold they are filled with joy. (47) Say, O GOD, the creator of heaven and earth, who knowest that which is secret and that which is manifest; thou shalt judge between thy servants concerning that wherein they disagree. (48) If those who act unjustly were masters of whatever is in the earth, and as much more therewith, verily they would give it to ransom themselves from the

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(43) *In their sleep.* "That is, seemingly and to outward appearance, sleep being the image of death."—*Sale.*

*He withholdeth those, &c.* "Not permitting them to return again into their bodies."—*Sale.*

The idea here is, that God *really* takes to himself the souls of men when they sleep, returning them to those who awake.

*Sendeth back the others*, viz., "into their bodies when they awake."—*Sale.*

*A determined period.* See notes on chap. iii. 145 and 147.

(45) *Intercession is altogether in the disposal of God.* "For none can or dare presume to intercede with him, unless by his permission."—*Sale.*

Compare chaps. ii. 47, vi. 50, vii. 188, and ix. 81, and see notes there.

evil of the punishment on the day of resurrection: and there shall appear unto them from GOD *terrors* which they never imagined; (49) and there shall appear unto them the evils of that which they shall have gained; and that which they mocked at shall encompass them. (50) When harm befalleth man, he calleth upon us; yet afterwards, when we have bestowed on him favour from us, he saith, I have received it merely because of *God's* knowledge *of my deserts*. On the contrary, it *is* a trial; but the greater part of them know *it* not. (51) Those who *were* before them said the same; but that which they had gained profited them not; (52) and the evils which they had deserved fell upon them. And whoever of these *Makkans* shall have acted unjustly, on them likewise shall fall the evils which they shall have deserved; neither shall they frustrate *the divine vengeance*. (53) Do they not know that GOD bestoweth provision abundantly on whom he pleaseth, and is sparing *unto whom he pleaseth?* Verily herein *are* signs unto people who believe.

‖ (54) Say, O my servants who have transgressed against your own souls, despair not of the mercy of GOD, seeing that GOD forgiveth all sins, for he is gracious *and* merciful. R 6/3

(50) *He saith, I have received it merely because of God's knowledge of my deserts.* "Or by means of my own wisdom."—*Sale.* Rodwell translates this passage thus: "He saith, God knew that I deserved it." Palgrave has it literally thus: "He says, Verily, I am given it through knowledge." Abdul Qádir comments thus: "It has turned out as I desired it should." The meaning of this obscure sentence I would express thus: "I all along thought it would be so."

(51) *Said the same.* "As did Qárún in particular."—*Sale.*

See chap. xxviii. 76, note.

(52) *On them . . . shall fall, &c.* "As it happened accordingly; for they were punished with a sore famine for seven years, and had the bravest of their warriors cut off at the battle of Badr."—*Sale, Baidháwi.*

(54) *Transgressed, &c., i.e.*, by apostasy from Islám (Rodwell, and Muir in *Life of Mahomet*, vol. ii. p. 131, note); or, better, "the manifold sins of Muslims," both before their conversion to Islám and afterwards (*Tafsír-i-Raufi*). Compare chap. xvi. 108. The exhortation here seems to me to be addressed to the unbelieving Quraish. See vers. 55–60.

*God forgiveth all sins.* "To those who sincerely repent and pro-

(55) And be turned unto your LORD, and resign yourselves unto him before the *threatened* punishment overtake you; *for* then ye shall not be helped. (56) And follow the most excellent *instructions* which have been sent down unto you from your LORD before the punishment come suddenly upon you, and ye perceive not *the approach thereof;* (57) *and* a soul say, Alas! for that I have been negligent in my duty to GOD, verily I have been *one* of the scorners: (58) or say, If GOD had directed me, verily I had been one of the pious: (59) or say, when it seeth the *prepared* punishment, If I could return once more *into the world*, I would become *one* of the righteous. (60) But *God shall answer*, My signs came unto thee heretofore, and thou didst charge them with falsehood, and wast puffed up with pride; and thou becamest *one* of the unbelievers. (61) On the day of resurrection thou shalt see the faces of those who have uttered lies concerning GOD become black: is there not an abode *prepared* in hell for the arrogant? (62) But GOD shall deliver those who shall fear *him, and shall set them* in their place of safety: evil shall not touch them, neither shall they be grieved. (63) GOD *is* the creator of all things, and he *is* the governor of all things. His are the keys of heaven and earth; and they who believe not in the signs of GOD they shall perish. (64) Say, Do ye therefore bid me to worship other than GOD, O ye fools?

R 7/4. (65) Since it hath been spoken by revelation unto thee, and also unto *the prophets* who *have been* before thee, *saying*, Verily if thou join any partners *with God* thy work will be altogether unprofitable, and thou shalt certainly be *one* of those who perish; (66) wherefore rather fear God, and be *one* of those who give thanks. (67) But they make not a due estimation of GOD, since the whole earth *shall*

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fess his unity; for the sins of idolaters will not be forgiven."—*Sale.*

See note on chap. ii. 80. Comp. Matt. xii. 31, 32.

(61) See Prelim. Disc., pp. 149, 150.

(67) See note on chap. vi. 92. Comp. Isa. xl. 12 and xxxiv. 4.

*be but* his handful on the day of resurrection, and the heavens *shall be* rolled together in his right hand. Praise be unto him! and far be he exalted above the *idols* which they associate *with him!* (68) The trumpet shall be sounded, and whoever *are* in heaven, and whoever *are* on earth shall expire, except those whom GOD shall please *to exempt from the common fate.* Afterwards it shall be sounded again, and behold they shall arise and look *up.* (69) And the earth shall shine by the light of its LORD; and the book shall be laid *open,* and the prophets and the martyrs shall be brought *as witnesses;* and judgment shall be given between them with truth, and they shall not be treated unjustly. (70) And every soul shall be fully rewarded, according to that which it shall have wrought, for he perfectly knoweth whatever they do.

‖ (71) And the unbelievers shall be driven unto hell by troops, until, when they shall arrive at the same, the gates thereof shall be opened, and the keepers thereof shall say unto them, Did not apostles from among you come unto you who rehearsed unto you the signs of your LORD, and warned you of the meeting of this your day? They shall R 8.

(68) *The trumpet shall be sounded.* "The first time, says al Baidhawi, who consequently supposes there will be no more than two blasts (and two only are distinctly mentioned in the Qurán), though others suppose there will be three (see Prelim. Disc., p. 139 and note)."—*Sale.*

*Except those whom God shall please.* "These, some say, will be the Angels Gabriel, Michael, and Israfil, and the Angel of Death, who yet will afterwards all die at the command of God; it being the constant opinion of the Muhammadan doctors that every soul, both of men and of animals, which live either on land or in the sea, and of the angels also, must necessarily taste of death; others suppose those who will be exempted are the angels who bear the throne of God, or the black-eyed damsels and other inhabitants of Paradise.

"The space between these two blasts of the trumpet will be forty days, according to Yahya and others; there are some, however, who suppose it will be as many years (Prelim. Disc., p. 139)."—*Sale, Baidhâwi, Jalâluddîn, Yahya.*

(69) *The book, &c.* See Prelim. Disc., p. 144.

(71) *The keepers.* See chap. lxxiv. 30, 31, and the Prelim. Disc., p. 148.

*They shall answer, Yea; but, &c.* See notes on chaps. vii. 179, 183,

answer, Yea; but the sentence of *eternal* punishment hath been justly pronounced on the unbelievers. (72) It shall be said *unto them*, Enter ye the gates of hell, to dwell therein for ever; and miserable *shall be* the abode of the proud! (73) But those who shall have feared their LORD shall be conducted by troops towards Paradise, until they shall arrive at the same, and the gates thereof shall be ready set open, and the guards thereof shall say unto them, Peace *be* on you! ye have been good, wherefore enter ye into *Paradise*, to remain therein for ever. (74) And they shall answer, Praise be unto GOD, who hath performed his promise unto us, and hath made us to inherit the earth, that we may dwell in Paradise wherever we please! How excellent *is* the reward of those who work *righteousness!* (75) And thou shalt see the angels going in procession round the throne celebrating the praises of their LORD; and judgment shall be given between them with truth; and they shall say, Praise be unto GOD, the LORD of all creatures!

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xi. 118, 119. Sale says, "It seems as if the damned, by these words, attributed their ruin to God's decree of predestination."

(74) *Hath made us to inherit the earth.* "This is a metaphorical expression, representing the perfect security and abundance which the blessed will enjoy in Paradise."—*Sale.*

Heaven is here represented as a country possessing land, trees, rivers, &c. It is constantly called *a garden* in the Qurán. See chaps. ii. 25, iii. 15, 136, v. 88, &c. The passage is therefore to be understood in a strictly literal sense.

# CHAPTER XL.

## ENTITLED SURAT AL MUMIN (THE TRUE BELIEVER).

*Revealed at Makkah.*

## INTRODUCTION.

THE title of this chapter is taken from ver. 29, where mention is made of "a man who was a true believer, of the family of Pharaoh." The circumstances under which at least a portion of this chapter was written were those of discouragement and lack of zeal on the part of Muhammad himself, and may be on the part of his followers also (ver. 57). What the cause of this discouragement was can be learned with considerable certainty from a careful consideration of the contents of this chapter. That it was due in part to the obstinate unbelief of the Quraish is certain (vers. 57 and 77). They had confederated against the Prophet and his adherents (vers. 5 and 31). The prosperity of the confederates seems to have been a temptation to even Muhammad himself (ver. 4). If we are right in believing that the experiences of former prophets, whose history is related as a warning to the infidels of Makkah, reflect the experiences of Muhammad himself at the time such *revelations* were enunciated to his followers, we may conclude from the narratives of Moses and others found here that the enmity of the Quraish towards their "warner" was now not only very bitter but organised. As we have already noted, a confederacy had been formed, Muhammad was called a liar, a sorcerer, and an impostor (vers. 5, 25, and 39), and his life was even threatened (vers. 27–29). We learn further that his cause was espoused by an influential person related to the leader of the opposition, who was enabled to save his life, though unsuccessful in his effort to convert his enemies. This determined resistance on the part of the chief men of Makkah, now organised for his destruction, was most probably the cause of the discouragement alluded to in this chapter.

There was another cause of sorrow and disappointment. There was *a fault on the part of Muhammad himself* of more than ordinary heinousness. It is spoken of in ver. 57, where Muhammad is commanded to ask pardon for his fault. The commentators tell us either that there was no fault, the command to ask pardon having relation to his followers, or that the fault was remissness in preaching owing to fear of the infidels. On a point of this character the sayings of the commentators are quite worthless owing to their dogma that the prophets are sinless. This is specially true when the moral character of Muhammad is in question. Looking at the circumstances noted above, and comparing them with the experience of Muhammad as recorded in history, it seems pretty clear that the fault of Muhammad alluded to here was his compromise with the national idolatry, described so graphically by Muir in his *Life of Mahomet*, vol. ii. chap. v. The only flaw in the comparison of the circumstances of Muhammad after his disowning the compromise with the national religion with those reflected from the story of Moses in this chapter is that we must regard Abu Tálib as corresponding to the "true believer" of vers. 27–29. But may not Muhammad have either regarded his uncle as a secret believer, since he braved all to defend him, or have alluded to his defender under the sobriquet of "true believer"? This understanding as to the *fault* gathers strength from vers. 45 and 46, where Muhammad not only declines to accept the invitation of the Quraish to return to idolatry, but where he expressly declares that their false gods "deserve not to be invoked, either in this world or in the next," words which very well express his disavowal of the strange words he had uttered in praise of these deities only a short time before (see notes on chap. xxii. 53). This theory fits in well with all parts of this chapter, explaining the cause of the fierce hatred of the Quraish, the danger of the Prophet, how it was averted, his discouragement and penitence.

The remainder of this chapter contains the usual exhortations to faith in Islám, with threatenings of divine wrath against the unbelievers.

### *Probable Date of the Revelations.*

From what has been said above it follows that the date of this chapter must be placed soon after the lapse of Muhammad, which would be in the latter part of the fifth year of Muhammad's mission (B.H. 7). Some writers (Umr Bin Muhammad, &c. (see *Itqán*, 35), Noëldeke) regard ver. 58 as Madínic, but this is due to a misinterpretation of the passage, which makes it allude to the Jews of Madína.

*Principal Subjects.*


| | VERSES |
|---|---|
| The Qurán a revelation from the only true God | 1–3 |
| It is denied by none but unbelievers | 4 |
| Confederated infidels, however prosperous, are doomed | 4–6 |
| The angels intercede for true believers | 7–9 |
| Infidels shall repent in hell, but in vain | 10–12 |
| God to be worshipped as the Supreme Being | 13–15 |
| The judgment-day shall come suddenly | 16–18 |
| Ungodly men shall have no intercessor | 19–21 |
| Former infidels destroyed to warn those coming after | 22, 23 |
| Moses called a sorcerer and a liar | 24, 25 |
| He and his followers persecuted by Pharaoh and his people | 26, 27 |
| Moses takes refuge in the Lord | 28 |
| A true believer espouses the cause of Moses | 29, 30 |
| He warns Pharaoh and his people against unbelief | 31–37 |
| Pharaoh orders a tower to be built up to heaven | 38, 39 |
| Pharaoh regards Moses as a liar | 40 |
| The true believer exhorts the Egyptians to believe in the God of Moses | 41–47 |
| God delivers the true believer from the devices of Pharaoh and his people | 48 |
| Pharaoh and his people condemned to hell-fire | 49 |
| Infidels shall reproach each other in hell, and call on their keepers for help in vain | 50–53 |
| God assists his apostles in this world and in the next | 54, 55 |
| Moses received the Book of the Law | 56 |
| Muhammad commanded to be patient, and to ask pardon for his sin | 57 |
| Muhammad to fly for refuge to God against proud infidels | 58 |
| God manifested to creation, but few men understand | 59 |
| The righteous and the evil not equal | 60 |
| The judgment-day sure to come | 61 |
| Rejectors of God shall be rejected | 62 |
| The true God rejected by ungrateful men | 63–66 |
| The true God alone to be worshipped | 67, 68 |
| God the Sovereign Creator of all things | 69, 70 |
| The miserable lot of those who reject the Scriptures | 71–76 |
| Muhammad to persevere patiently | 77 |
| No apostle ever wrought miracles without God's permission | 78 |
| God revealed in his works of providence | 79–81 |
| Former infidels were destroyed for their unbelief | 82, 83 |
| They all repented when too late to avail | 84, 85 |

IN THE NAME OF THE MOST MERCIFUL GOD.

RUBA. R 1/6. || (1) H. M. The revelation of *this* book *is* from the mighty, the wise GOD, (2) the forgiver of sin and the accepter of repentance, severe in punishing, (3) long suffering. There is no GOD but he; before him *shall be* the *general* assembly *at the last day.* (4) None disputeth against the signs of GOD except the unbelievers; but let not their prosperous dealing in the land deceive thee *with vain allurement.* (5) The people of Noah, and the confederated *infidels which were* after them, accused *their respective prophets* of imposture before these, and each nation hatched *ill designs* against their apostle, that they might get him *into their power;* and they disputed with vain *reasoning,* that they might thereby invalidate the truth; wherefore I chastised them, and how *severe* was my punishment! (6) Thus hath the sentence of thy LORD justly passed on the unbelievers, and they *shall be* the inhabitants of *hell*-fire. (7) *The angels* who bear the throne *of God,* and those who *stand* about it, celebrate the praise of their LORD and believe in him, and they ask pardon for the true believers, *saying,* O LORD, thou encom-

(1) *H. M.* See Prelim. Disc., pp. 101, 102.

(4) *Prosperous dealing.* "The original word properly signifies success in the affairs of life, and particularly in trade. It is said that some of Muhammad's followers observing the prosperity the idolaters enjoyed, expressed their regret that those enemies of God should live in such ease and plenty while themselves were perishing of hunger and fatigue, whereupon this passage was revealed."—*Sale* (note belonging to chap. iii. 197).

*The land.* "By trading into Syria and Yaman."—*Sale.*

(5) See chap. xi. 26–100 and notes thereon.

(7) *The angels who bear, &c.* "These are the cherubim, the highest order of angels, who approach nearest to God's presence."—*Sale, Baidhâwi.*

*They ask pardon, &c.* In chap. xlii. 3 the angels are said to ask pardon for those who dwell on the earth. In chap. liii. 26, 27, it is said the intercession of angels will be of no avail until God grant permission, which will be at the judgment-day. But chaps. ii. 47, 123, 254, vi. 50, vii. 188, ix. 81, xxxii. 3, and xxxix. 45, &c.,

passest all things by *thy* mercy and knowledge; wherefore forgive those who repent and follow thy path, and deliver them from the pains of hell. (8) O LORD, lead them also into gardens of eternal abode, which thou hast promised unto them, and unto every one who shall do right, of their fathers, and their wives, and their children; for thou art the mighty, the wise *God*. (9) And deliver them from evil; for whomsoever thou shalt deliver from evil, on that day on him wilt thou show mercy, and this will be great salvation.

‖ (10) But the infidels *at the day of judgment* shall hear a voice crying unto them, Verily the hatred of GOD *towards you is* more grievous than your hatred towards yourselves; since ye were called unto the faith, and would not believe. (11) They shall say, O LORD, thou hast given us death twice, and thou hast twice given us life; R 2/7.

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either that there are no intercessors, or that none will be permitted to intercede before the judgment-day; while chap. xxxix. 54 declares that God will forgive all penitent sinners, *i.e.*, Muslims, precluding the need of any intercession so far as they are concerned. Now all non-Muslims are doomed to hell-fire, and for such all intercession will be useless. Since, therefore, the future condition of all men is decided in this life, the unbelieving being lost and the believing saved, we fail to see what, according to the Qurán, the intercession of Muhammad or any other will accomplish on the judgment-day.

(8) *Of their fathers, &c.* This passage does not teach, as some commentators imagine, that the faithful by good works may bestow upon their relatives who have died in the faith a higher degree of merit than they would be entitled to on the ground of their own good works. See Abdul Qádir *in loco*. The passage is a call to the relatives of the Muslim converts among the Quraish to embrace the hopes of Islám.

(11) *Thou hast twice given us life.* "Having first created us in a state of death, or void of life and sensation, and then given life to the inanimate body; and afterwards caused us to die a natural death, and raised us again at the resurrection. Some understand the first death to be a natural death, and the second that in the sepulchre, after the body shall have been there raised to life in order to be examined; and consequently suppose the two revivals to be those of the sepulchre and the resurrection."—*Sale*.

See also note on chap. ii. 28, and Prelim. Disc., p. 127.

It is more natural to understand by the two deaths the death of the body and the damnation of the soul in hell, and by the two lives the natural life and the life after the resurrection.

and we confess our sins: *is there* therefore no way to get forth *from this fire?* (12) *And it shall be answered them,* This *hath befallen you,* for that when one GOD was preached *unto you,* ye believed not; but if *a plurality of gods* had been associated with him, ye had believed: and judgment *belongeth* unto the high, the great GOD. (13) *It is* he who showeth you his signs, and sendeth down food unto you from heaven; but none will be admonished, except he who turneth himself *unto God.* (14) Call therefore upon GOD, exhibiting *your* religion pure unto him, although the infidels be averse *thereto.* (15) *He is the Being* of exalted degree, the possessor of the throne; who sendeth down the spirit at his command on such of his servants as he pleaseth, that he may warn *mankind* of the day of meeting, (16) the day *whereon* they shall come forth *out of their graves, and* nothing of *what concerneth* them shall be hidden from GOD. Unto whom *will* the kingdom *belong* on that day? Unto the only, the Almighty GOD. (17) On that day shall every soul be rewarded according to its merits: *there shall be* no injustice *done* on that day. Verily GOD *will be* swift in taking an account. (18) Wherefore warn them, *O Prophet,* of the day which shall suddenly approach, when *men's* hearts *shall come up* to their throats and strangle *them.* (19) The ungodly shall have no friend or intercessor who shall be heard. ‖(20) *God* will know the deceitful eye, and that which *their* breasts conceal; (21) and GOD will judge with truth; but *the false gods* which they invoke

(15) *The spirit.* By "spirit" is meant the Angel Gabriel, the medium of inspiration (chap. ii. 96).

*At his command* should be "by his command."

*Day of meeting,* "when the Creator and his creatures, the inhabitants of heaven and of earth, the false deities and their worshippers, the oppressor and the oppressed, the labourer and his works, shall meet each other."—*Sale, Baidhâwi.*

See also chap. vi. 28.

(17) Here salvation by good works is clearly taught, but see note on chap. iii. 31.

(19) See note above on ver. 7.

besides him shall not judge at all; for GOD *is* he who heareth *and* seeth.

|| (22) Have they not gone through the earth, and seen R 3/8.
what hath been the end of those who were before them? They were more mighty than these in strength, and *left more considerable* footsteps *of their power* in the earth; yet GOD chastised them for their sins, and there was none to protect them from GOD. (23) This *they suffered* because their apostles had come unto them with evident *signs*, and they disbelieved: wherefore GOD chastised them; for he *is* strong *and* severe in punishing. (24) We heretofore sent Moses with our signs and manifest power (25) unto Pharaoh, and Hámán, and Qárún; and they said, *He is* a sorcerer *and* a liar. (26) And when he came unto them with the truth from us, they said, Slay the sons of those who have believed with him, and save their daughters alive: but the stratagem of the infidels *was* no other than vain. (27) And Pharaoh said, Let me alone, that I may kill Moses; and let him call upon his LORD: verily I fear lest he change your religion, or cause violence to appear in the earth. (28) And Moses said *unto his people*, Verily I have recourse unto my LORD and your LORD, *to defend me* against every proud person, who believeth not in the day of account.

|| (29) And a man *who was* a true believer, of the R 4/9.
family of Pharaoh, *and* concealed in his faith, said, Will ye put a man to death because he saith, GOD *is* my LORD; seeing he is come unto you with evident signs from your

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(25) See notes on chap. xxviii. 38 and 76.

(26) *Slay their sons, &c., i.e.*, "pursue the resolution which has been formerly taken, and execute it more strictly for the future. See chap. vii. 128, note."—*Sale.*

(27) *That I may kill Moses.* "For they advised him not to put Moses to death, lest it should be thought he was not able to oppose him by dint of argument."—*Sale, Baidháwi.*

*Lest he . . . cause violence, &c.*, "by raising of commotion and seditions, in order to introduce his new religion."—*Sale.*

(29) See note on chap. xxviii. 19. Compare this speech with Gamaliel's in Acts v. 38, 39.

LORD ? If he be a liar, on him *will the punishment of* his falsehood *light ;* but if he speaketh the truth, some of *those judgments* with which he threateneth you will fall upon you : verily GOD directeth not him who is a transgressor *or* a liar : (30) O my people, the kingdom is yours this day ; *and ye are* conspicuous in the earth ; but who shall defend us from the scourge of GOD, if it come unto us ? Pharaoh said, I only propose to you what I think *to be most expedient ;* and I guide you only into the right path. (31) And he who had believed said, O my people, verily I fear for you a day like that of the confederates *against the prophets in former times,* (32) a condition like that of the people of Noah, and *the tribes of* Ád and Thamúd, (33) and of those who *have lived* after them ; for GOD willeth not *that* any injustice *be done* unto *his* servants. (34) O my people, verily I fear for you the day whereon men shall call unto one another, (35) the day whereon ye shall be turned back *from the tribunal and driven to hell : then* shall ye have none to protect you against GOD. And he whom GOD shall cause to err shall have no director. (36) Joseph came unto you before *Moses* with evident *signs ;* but ye ceased not to doubt of the *religion* which he preached unto you, until, when he died, ye said, GOD will by no means send *another* apostle

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(31–35) This "believer" is here presented in the light of a prophet addressing the Egyptians as "My people," and using the phraseology ordinarily employed by Muhammad in exhorting the Quraish. Moses is here the facsimile of Muhammad. See Introd. to chaps. vii. and xi.

(34) *The day whereon men shall call, &c., i.e.,* "the day of judgment, when the inhabitants of Paradise and of hell shall enter into mutual discourse : when the latter shall call for help, and the seducers and seduced shall cast the blame upon each other."—*Sale, Baidhávi, Jalálud-dín.*

(36) Joseph is here presented as a prophet of the Egyptians, and though he wrought miracles in their sight ; yet, like the infidel Quraish, they were doubted and disbelieved. This is of a piece with that which makes Moses the prophet of the Egyptians (vers. 24, 25, &c.) and confounds the Israelites with the Egyptians. See notes on chap. vii. 133–137.

after him. Thus doth GOD cause him to err who is a transgressor *and* a sceptic. (37) They who dispute against the signs of GOD, without any authority which hath come unto them, are in great abomination with GOD and with those who believe. Thus doth GOD seal up every proud *and* stubborn heart. (38) And Pharaoh said, O Hámán, build me a tower that I may reach the tracts, (39) the tracts of heaven, and may view the GOD of Moses; for verily I think him *to be* a liar. (40) And thus the evil of his work was prepared for Pharaoh, and he turned aside from the *right* path: and the stratagems of Pharaoh *ended* only in loss.

|| (41) And he who had believed said, O my people, R 5 10. follow me: I will guide you into the right way. (42) O my people, verily this present life *is* but a temporary enjoyment; but *the life* to come is the mansion of firm continuance. (43) Whoever worketh evil shall only be rewarded in equal proportion to the same; but whoever worketh good, whether male or female, and *is* a true believer, they shall enter Paradise: they shall be provided for therein superabundantly.

|| (44) And, O my people, as for me, I invite you to NISF. salvation; but ye invite me to *hell*-fire; (45) ye invite me to deny GOD, and to associate with him that whereof I have no knowledge; but I invite you to the most mighty, the forgiver *of sins*. (46) *There is* no doubt but that the *false gods* to which ye invite me deserve not to be invoked, either in this world or in the next; and that we must return unto GOD; and that the transgressors shall be the inhabitants of *hell*-fire: (47) and ye shall *then* remember what I *now* say unto you. And I commit my affair unto GOD; for GOD regardeth his servants. (48) Wherefore GOD delivered him from the evils which they had devised;

(38, 39) See note on chap. xxviii. 38.

(41–47) The sentiment of this exhortation agrees very well with that of vers. 1–21 above, illustrating Muhammad's habit of making all the prophets speak like himself.

and a grievous punishment encompassed the people of Pharaoh. (49) They shall be exposed to the fire *of hell* morning and evening; and the day whereon the hour *of judgment* shall come *it shall be said unto them*, Enter, O people of Pharaoh, into a most severe torment. (50) And *think on the time* when *the infidels* shall dispute together in *hell*-fire; and the weak shall say unto those who behaved with arrogance, Verily, we were your followers: will ye therefore relieve us from *any* part of *this* fire? (51) Those who behaved with arrogance shall answer, Verily we *are* all *doomed to suffer* therein; for GOD hath now judged between *his* servants. (52) And they who *shall be* in the fire shall say unto the keepers of hell, Call ye on your LORD, that he would ease us for one day from *this* punishment. (53) They shall answer, Did not your apostles come unto you with evident *proofs?* They shall say, Yea. *The keepers* shall reply, Do ye therefore call *on God;* but the calling of the unbelievers *on him* shall be only in vain.

R 6/11. ‖ (54) We will surely assist our apostles and those who believe in this present life, and on the day whereon the witnesses shall stand forth, (55) a day whereon the excuse of the unbelievers shall not avail them, but a curse *shall attend* them, and a wretched abode. (56) We heretofore gave unto Moses a direction, and we left as an inheritance unto the children of Israel the book *of the law;* a direc-

(48) *A grievous punishment, &c.* "Some are of opinion that those who were sent by Pharaoh to seize the true believer, his kinsman, are the persons more particularly meant in this place; for they tell us that the said believer fled to a mountain, where they found him at prayers, guarded by the wild beasts, which ranged themselves in order about him; and that his pursuers thereupon returned in a great fright to their master, who put them to death for not performing his command."—*Sale, Baidhâwi.*

(49) *They shall be exposed to fire, &c.* "Some expound these words of the previous punishment they are doomed to suffer according to a tradition of Ibn Masúd, which informs us that their souls are in the crops of black birds, which are exposed to hell-fire every morning and evening until the day of judgment."—*Sale, Baidhâwi.*

(50) *The weak shall say, &c.* See note on chap. xiv. 24.

(52) *Keepers of hell.* See chap. lxxiv. 30, 31, and comp. xxxix. 71.

(56) *The book . . . a direction and admonition, &c.* The meaning

tion and an admonition to *men* of understanding. (57) Wherefore do thou, *O Prophet,* bear *the insults of the infidels* with patience; for the promise of GOD *is* true; and ask pardon for thy fault, and celebrate the praise of thy LORD in the evening and in the morning. (58) *As to* those who impugn the signs of GOD, without any convincing proof which hath been revealed unto them, there is nothing but pride in their breasts; *but* they shall not attain *their desire:* wherefore fly for refuge unto GOD; for *it is* he who heareth *and* seeth. (59) Verily the creation of heaven and earth *is* more considerable than the creation of man; but the greater part of men do not understand. (60) The blind and the seeing shall not be held equal; nor they who believe and work righteousness and the evil-doer: how few revolve *these things* in their mind! (61) The *last* hour will surely come; *there is* no doubt thereof; but the greater part of men believe *it* not. (62) Your LORD said, Call upon me, *and* I will hear you; but they

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of these words is that the Book of Moses was regarded by Muhammad as not only in existence, but genuine and credible—"a direction and admonition to men of understanding," that is, to the true people of God. The plain inference is, that Muslims are still bound so to regard the former Scriptures, and that all those passages in which the Scriptures are said to have been corrupted by Jews and Christians must be explained as referring to their interpretations of their Scriptures, and not to the text.

I am indebted to the Rev. Mr. Sell for calling my attention to the import of the word *haimana, to keep safe,* used in chap. v. 52, which plainly implies that *the Qurán is pledged to preserve the former Scriptures from corruption.* If, therefore, they have been corrupted, the Qurán has failed as a safeguard (*Muhaimina*).

(57) *Ask pardon for thy fault.* See notes on chaps. ii. 253, iv. 105, and ix. 43. Other passages of a similar import are chaps. xlvii. 21, xlviii. 2, and xciii. 7. The particular *fault* here alluded to, says Baidháwi, was remissness in preaching the religion of Islám through fear of the infidels. But see above in the introduction to this chapter.

(58) *Pride in their breasts.* "This sentence may be understood generally, though it was revealed on account of the idolatrous Makkans or of the Jews, who said of Muhammad, 'This man is not our lord, but the Messias, the son of David, whose kingdom will be extended over sea and land.'"—*Sale, Baidháwi.*

who proudly disdain my service shall enter with ignominy into hell.

R 7/12. ‖ (63) *It is* GOD who hath appointed the night for you to take your rest therein, and the day to give *you* light: verily GOD *is* endued with beneficence towards mankind; but the greater part of men do not give thanks. (64) This *is* GOD your LORD, the creator of all things; *there is* no GOD beside him; how therefore are ye turned aside *from his worship?* (65) Thus are they turned aside who oppose the signs of GOD. (66) *It is* GOD who hath given you the earth for a stable floor, and the heavens for a ceiling, and who hath formed you, and made your forms beautiful, and feedeth you with good things. This *is* GOD your LORD. Wherefore blessed be GOD, the LORD of all creatures. (67) He *is* the living *God: there is* no GOD but he. Wherefore call upon him, exhibiting unto him the pure religion. Praise be unto GOD, the LORD of all creatures! (68) Say, Verily I am forbidden to worship the *deities* which ye invoke besides GOD, after that evident proofs have come unto me from my LORD; and I am commanded to resign myself unto the LORD of all creatures. (69) *It is* he who first created you of dust, and afterwards of seed, and afterwards of coagulated blood; and afterwards brought you forth infants *out of your mothers' wombs:* then *he permitteth* you to attain your age of full strength, and afterwards to grow old men (but some of you die before *that age*), and to arrive at the determined period *of your life;* that peradventure ye may understand. (70) *It is* he who giveth life and causeth to die; and when he decreeth a thing he only saith unto it, Be, and it is.

R 8/13. ‖ (71) Dost thou not observe those who dispute against the signs of GOD, how they are turned aside *from the true faith?* (72) They who charge with falsehood the book

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(69) See chaps. xxii. 5 and xcvi. 2.
(70) *Be, and it is.* See note on chap. xxxvi. 82.
(72) See notes on chaps. x. 39 and xi. 14.

*of the Qurán*, and *the other scriptures and revealed doctrines* which we have sent our *former* apostles *to preach*, shall hereafter know *their folly*, (73) when the collars *shall be* on their necks, and the chains *by which* they shall be dragged into hell; then shall they be burned in the fire. (74) And it shall be said unto them, Where are the *gods* which ye associated besides GOD? They shall answer, They have withdrawn themselves from us: yea, we called on nothing heretofore. Thus doth GOD lead the unbelievers into error. (75) This *hath befallen you* for that ye rejoiced *insolently* on earth in that which was false; and for that ye were elated with immoderate joy. (76) Enter the gates of hell, to remain therein *for ever:* and wretched *shall be* the abode of the haughty! (77) Wherefore persevere with patience, *O Muhammad;* for the promise of GOD *is* true. Whether we cause thee to see any part of the *punishment* with which we have threatened them, or whether we cause thee to die *before thou see it;* before us shall they be assembled *at the last day*. (78) We have sent *a great number of* apostles before thee; *the histories of some* of whom we have related unto thee, and *the histories of others* of them we have not related unto thee: but no apostle had the power to produce a sign unless by the permission of GOD. When the command of GOD, therefore, shall come, judgment shall be given with truth; and then shall they perish who endeavour to render *the signs of God* of no effect.

‖ (79) *It is* GOD who hath given you the cattle, that ye R $\frac{9}{14}$
may ride on *some of* them, and may eat *of others* of them;

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(73) See notes on chaps. xiii. 6 and xxiii. 105.

(74) *Nothing.* "Seeing an idol is nothing in the world."—*Sale, Baidhávi.*

(78) *Apostles before thee, &c.* See Prelim. Disc., p. 122 *seq.*, and notes on chap. iv. 162.

*Unless by the permission of God.* But Muhammad himself seems not to have been of the favoured few. See notes on chaps. ii. 118, 119, iii. 184, vi. 34–36, 109, 111, x. 21, &c.

(79–81) See chap. xvi. 5 *seq.*

(80) (ye also receive *other* advantages therefrom;) and that on them ye may arrive at the business *proposed* in your mind; and on them are carried *by land*, and on ships *by sea*. (81) And he showeth you his signs; which, therefore, of the signs of GOD will ye deny? (82) Do they not pass through the earth, and see what hath been the end of those who *were* before them? They were more numerous than these, and more mighty in strength, and *left more considerable* monuments *of their power* in the earth; yet that which they had acquired profited them not. (83) And when their apostle came unto them with evident *proof of their mission*, they rejoiced in the knowledge which was with them; but that which they mocked at encompassed them. (84) And when they beheld our vengeance, they said, We believe in GOD alone, and we renounce *the idols* which we associated with him; (85) but their faith availed them not, after they had beholden our vengeance. *This was* the ordinance of GOD, which was formerly observed in respect to his servants, and then did the unbelievers perish.

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(82) Compare ver. 22 above. See Rodwell's note here, and Prelim. Disc., pp. 26, 27.

(83) *They rejoiced, &c.* "Being prejudiced in favour of their own erroneous doctrines, and despising the instructions of the prophets." —*Sale.*

(85) *Then did the unbelievers perish.* Here again the Quraish are warned against unbelief by the fate of former unbelievers, who, like them, had rejected their prophets, and been destroyed in consequence. This is the burden of the *histories* of the prophets given in chap. xi.

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